NATIONAL ANTI-SLAVERY STANDARD.

SYDNEY HOWARD GAY, Editor. | Without Concealment-----Without Compromise. | JAMES RUSSELL LOWELL, Corresponding Editor.

VOLUME IX.---NO. 1. | NEW-YORK, THURSDAY, JUNE 1, 1848. | WHOLE NUMBER 417.

PUBLISHED WEEKLY, BY THE

AMERICAN A. S. SOCIETY

At 142 Nassau Street, New-York.

☞ All communications for the paper, and letters re ating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Ant Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Trea urer, at New-York.

TERMS.—Two Dollars per annum: Strictly in advance in all cases.

"The Peculiar Institution."

From the Correspondence of the Tribune.

SLAVE AUCTIONS IN NEW ORLEANS.

NEW ORLEANS, April 14, 1848.

Horace Greeley, Esq.—Dear Sir:—Knowing as I do, your views in regard to Slavery, and as I am here in the midst of it, allow me one word with you upon that subject. It does seem hard to me to see the poor ignorant creatures so bound down to toil and drudgery that my heart bleeds for them. Some years since I resided in Missouri. After living in the largest city in that State, I did not see in four years as much cruelty and inhumanity toward the slave, as I have seen here in as many months.

When I have conversed with a slaveholder—and I assure you I have done so very frequently—the only "*knock-down*" argument is, "They are better off than your poor whites at the North." I have frequently told them that *I* was one of that class, yet I could not oblige them, by such practical application, to yield the point. Truly, "there are none so blind as those who will not see."

It would be a painful sight to you to witness the almost daily scenes at "Bank Arcade," where a few white gentlemen are engaged in that ancient and respectable occupation of selling goods, wares, and merchandise at "public auction." They have "Negro stands" more elevated than the bidders, (and it is only when the *slave* stands beside him, in one sense, they are on a *level*;) the stands take nearly one side of a large spacious coffee-house; the other side is a "bar" extending the entire length, with a passage on either side into the Arcade. The Arcade is extremely narrow; its length through the block; the rear rooms are all dark and small, and unfit for stores and business. They are, however, occupied by auctioneers and negro-dealers, and pay a good per cent. to the landlord. About 8 o'clock, A. M. if you should happen to be either in Gravier or Natchez street, you might see the overseer walking ahead of his company, file in company after company, until the side benches and rooms are filled up; and then, if you should pass through, you would find yourself annoyed to buy a "nigger" as much as you would by the Jews in Chatham street to buy clothing; for the auctioneers will sell by retail as well, if not *better* than by auction; 3-4 to 12, A. M. you may see a tall, fat, brandy-faced individual precede his overseer, followed by the sable sons and daughters of Africa; you may also see in train the old, middle-aged, and young, male and female, sound and decrepit—all are offered to *realize*. After all are wheeled into line, and the clock strikes 12, the auctioneer, with book under his arm and pen behind his ear, will take his position upon the stand with the dignity of a prince, (rather a small dignitary nowadays,) followed by a *waiter*, with a plenty of the *brandy*, and a little of the "*unwholesome water*." After casting his eye knowingly over the audience, he will soliloquize, and sometimes audibly—"A d——d small crowd—bad day," &c.; he will look "*brown*," and abruptly speak to his *lackey*—"Bring up Mary;" and Mary comes forth, looks dejected, countenance indicates sorrow and affliction. She is to be sold "without reserve," though her mistress has made every sacrifice, but is at last necessitated from the unusual hardness of the times—must part with her long-tried and faithful servant or *slave*.

Mary has auburn hair and fair complexion, but her mother was a slave—consequently she is one.—She is beautiful. The auctioneer (I was about to say brute,) puts his hand on her head and begins by saying: "I will now offer you the girl Mary; she is 18 years old, and will be sold to the highest bidder, "*without reserve*." She is young, good-looking, intelligent; she is kind to children; a good washer and ironer, a general house-servant, and excellent *hair-dresser*—will earn her master $2 per day at that business—and is "fully guaranteed against the vices and maladies prescribed by law." How much is bid for the girl Mary," &c. &c. She is struck down to some speculator, who takes her, and next day you may see her on another bench, waiting for a better day; and so on, from one to another until all have been on the stands, from old to young. While many are buying themselves rich in negroes, the other side are seemingly drinking themselves drunk. The noise of auctioneers, and add to that the usual noise of a large assembly of people in a large room, together with tinkling of the spoons and glasses, &c. you may form some idea what "Bank's Arcade of New Orleans," the great Negro Mart of the "Chivalrous South," is.

I am, respectfully, yours, J. J. Y.

Pro-Slavery.

From the Brooklyn Eagle.

"COMMUNION OF SAINTS."

Somebody has evidently been very much interested in the perusal of Mr. Johnson's sermon on the "Communion of Saints," as we think will be sufficiently proved by the letter published below. The writer, it will be seen, requests Mr. Johnson to read the letter to his congregation: he has, however, thought best to spread it before the *public*, and has handed it to us for publication. It is a choice specimen of Southern literature, and quite worthy the *peculiar* institution. Mr. Johnson received it through the Post-Office here, where it was marked "way," and charged with ten cents postage. The writer talks about *quarterage*, as if he supposed Mr. Johnson to be a Methodist. We believe that Mr. Johnson has not been very successful in getting his *quarterage* thus far, though well advanced in life, but should he get a few more puffs from Southern men, it is quite probable that his *quarterage* will increase. But to the letter—here it is:

EVAN M. JOHNSON: I have read your discourse delivered in St. Michael's Church, Brooklyn, on 26th March, 1848, and from a fair perusal I have come to the conclusion that you are a *liar*, scoundrel, and knave. To the proof—you say you are not "a member of any anti-slavery or abolition society whatever." This carries the *lie* on its face, and I will venture the assertion, there is not an Abolitionist in any Northern State, that will not so pronounce it, on the perusal of your discourse.

That you are a scoundrel, and the son of a scoundrel, the same document proves. Your father stole, *yea stole!* these poor Africans from their *homes* and sold them to my fathers. Your father gave them whisky, and your molasses rum—made the poor wretches drunk, and then stole them from their happy homes, and brought them here, and bartered for our cotton, rice, tobacco, and gold, and if the laws did not prohibit it now, you this moment would engage in the nefarious traffic; because you could make more money by it, than by preaching abolition discourses. Your father's son would would steal my negro boys, Bob, Tom, Mint, and Solomon, if they were able to pay you $25 each for the risk.—Your father's son, Evan, would excite a servile insurrection in the South, and cut the throats of our best citizens, if you could—no doubt expecting to realize a penny from the operation, as your father did when he stole the poor Africans.

That you are a knave is evident from the fact that you labour exclusively for the slave; when you know (for you say there is one set of laws for whites and another for blacks, even though he be free), there are thousands of free blacks in the South not as well off as our slaves; you know they are not as well clothed, fed, and cared for when sick, as our slaves; and yet you do nothing to ameliorate their condition. Have you done anything to get them to go among you? You answer, I suppose, it would not be stealing. I suppose you know that if a free negro in the South offend a respectable white man by jostling him in the street, refusing to give him the road, or by giving him impudence, the white man resorts to no law, but thrashes him upon the spot, and that soundly. There is no one to care for or protect him; but not so with the slave. Where is your sympathy for the poor free negro? You can make nothing by stealing him.

Your Communion of Saints! How many black saints have you ever received the broken body, and shed blood of Christ from? None! I knew it: that you have administered it to many, there is no doubt. Why? because there is quarterage. Yes, pay! but there is no pay for receiving it from the hands of a black saint. Then are you not a knave for this fuss about "Communion of Saints," when you have never in your life, *patiently* listened to the discourse of a black saint, and then received the "Communion of Saints" at his hands.

Now are you not satisfied that you are a lia scoundrel, and knave? if not, read this to the same congregation that you preached to on the 26th of March, and ask them if appearances are not against you, and if they are honest men, not the sons and daughters of negro stealers, and do not pronounce against you, I will hold you guiltless. If you refuse to read this paper to *your* people, it will be another evidence of your knavery.

HENRY WILLIAMS.

The Globe of this city gives the following extract of an editorial article in the *Palmetto State Banner* a paper published in one of the many cities of the Empire of South Carolina:

We have nothing to expect from our Northern Puritanical brethren, but the most unrelenting and bitter persecution. We solemnly believe that many of these whining, whiffling, cold-blooded, blue-nosed, Jesuitical hypocrites, would gladly see every Southern slaveholder jibbeted, if it were necessary, in order to carry out their selfish and fanatical ends, and would thank the Lord in long-winded, nasal-twanged prayers, for such a manifestation of his righteous judgment. Their arrogant and unwarranted assumption of moral and intellectual superiority over us, is sufficiently insulting in itself, to justify an honest expression of indignation; but their persevering, insulting, and oppressive interference with our social and domestics institutions, is enough to make the South deliberately calculate the value of a Union in which she is neither recognized nor treated as entitled to equality, by those who are so far beneath her in everything that constitutes moral or political honesty. Under the garb of religious sanctity, one of these lantern-jawed propagandists will, from his seat in Congress, hurl the most insulting epithets at Southern members, and charge upon the South crimes of the greatest enormity, who, out of doors, would cheat his father in the swap of a jack-knife, or would suffer himself to be kicked all day, at twenty-five cents a kick, and regard it a "darned 'cute speculation." Out upon all such moral reforms! And may the just indignation of every honest man be poured out upon these hypocrites, who assume the garb of morality or religion, to conceal their own hideous selfishness, and to enable them the more successfully to undermine our glorious Constitution, and to hurl the firebrands of discord and disunion into our national councils.

From the New York Evangelist.

THE ANTI-SLAVERY FAIRS.

The annual report of the Massachusetts Anti-Slavery Society has just been published. This Society was the first of the modern movements for the abolition of Slavery, and has clung to Mr. Garrison through all his vagaries. In 1847 there were about $6,000, of which $3,854 came from their great Fair in Boston, with a branch at New Bedford. The amount of donations, including the collections by agents, was $1,394. The expense of a "financial agent" was $345, which is equal to one quarter of the whole amount of collections and donations. Other agents cost $1,768, and the sum of $3,264 was contributed to the necessities of the Society in New York city, where they are unable to make collections enough to pay their rents, as I am informed.* These items show how rapidly that party is waning; and also show where the responsibility is of keeping up the whole system of disorganizing agitations of which it is the centre. It rests upon those who support the great annual Fair at Faneuil Hall. Take that away, and it must die for want of food. I do not pretend to divine all the motives by which the wealthy and conservative citizens of Boston are induced to extend so liberal a patronage to these Fairs. Perhaps many do it through inadvertance—they feel a little interest in the Anti-Slavery cause, they wish todo a little for it, and to do that little without having their names published; and so they go to the Fair, as if that was helping the slave. Many, doubtless, uphold the Fair for political reasons, because the party expend their chief bitterness against those who wish to carry their Anti-Slavery principles thoroughly into politics. And I have reason to believe that others feel an interest in the Fair as a means of weakening the influence of religious institutions among us. Mr. Garrison and his colleagues, Wright, Phillips, Pillsbury, Quincy, and Foster, make no secret of their hostility to the churches and the ministry, and they are restrained by no considerations of truth, justice, law, or decency, in giving vent to their anti-Christian determinations. Those who dread the influence of religion have therefore the opportunity, by going to the Fair, of supporting a most devoted instrumentality, already in operation, without incurring a particle of responsibility to public opinion, which would be inconvenient to many of them. But whatever be the motives of any, it is clear enough that it is the Fair which keep up Garrisonism among us, with all its adjuncts. Those who care for this, should govern themselves accordingly.

* *Vide* Treasurer's Report for last year, and acknowledgement of Donations and Pledges at last Annual Meeting.—[ED. STANDARD.]

From the New York Observer.

THE ANTI-GOSPEL SPIRIT.

Read the following from a *religious* paper of Saturday last:

We are sometimes rebuked for forming societies, and for agitating the subject of Slavery at the North, and are told that we must rely on the preaching of the Gospel to overthrow the system. We wish to know what is meant by the Gospel,—who are to preach it. As for recognizing that as Gospel which has been preached these two hundred years at the South, and under which the accursed institution has grown stronger and stronger every year, we shall never do it. The South were better off without it. We speak deliberately and intelligently, when we affirm that there were more hope to-day of a speedy abolition of Slavery, were the Southern States in a state of heathenism, or Mohammedanism, than as at present situated.

If the reader supposes that this infidel effusion is from the *Liberator* he is mistaken. It would attract no attention in that paper where such sentiments are of weekly repetition.

If the *Emancipator* should be charged with it, even that paper might consider itself slandered.

The passage we have copied above is from the New England *Religious* Herald, a paper professing to represent the orthodox Congregationalists of Connecticut; but there is not one respectable clergyman in the State who has sympathy with the sentiment thus expressed. It is essentially anti-Christian. Its meaning is, "the Gospel at the South does not abolish Slavery, therefore away with that Gospel."

THE NEGROES IN THE FREE STATES.—Perhaps the most singular development of public sentiment which has taken place in the United States within the last quarter of a century, is that exhibited by the popular vote of Illinois, in regard to free negroes. By a majority of two to one the people of that State have engrafted upon their Constitution a prohibition against free persons of colour, more stringent than the laws of any of the slave States. They are actually forbidden entrance upon the soil of the State. They are not to be allowed to settle upon its territory on any conditions whatever. This is a fundamental, constitutional prohibition.—In some of the Southern States, our own amongst others, free negroes from other States are forbid to settle; but these legal disabilities may be removed, and are often so removed, by exceptions provided for by the Legislature. In Illinois the interdiction is sweeping, universal and organic.

We trust that hereafter, when our Northern brethren get up their next crusade in favour of the African race, they will give Illinois all the advantage of their philanthropic interference. Would it not become Mr. Wilmot to remove thither and enlighten the people or that benighted State upon the rights of man in general and black men in particular? And when Massachusetts raises her next embassy to look after her coloured citizens in her sister States, would not Illinois be a better destination for Messrs. Hoar and Hubbard than either Charleston or New Orleans? What a field for the missionary toils of Abby Folsom! What a field for the pious labours of Garrison and the black Douglass—provided the latter gentleman were not taken *damage feasant* by the constabulary.

The legal distinctions between the two races which admits of one holding property in the other, is not broader than that established by the Constitution of Illinois. And with what force can the free States insist upon emancipation when one of their own number refuses to permit free people of colour to cross her boundaries. Verily the decision of the people of Illinois betokens the quietus of the most arrant and disgusting humbug that has yet arisen to threaten the peace and integrity of this Union.—*N. O. Picayune.*

MOTIVES FOR EVANGELIZING THE SLAVES.—The last Southern Presbyterian Review has an article on this subject, which sets it forth as one of the contemplated results of this work to "*allow Christianity to throw its broad shield over*" *Southern Slavery*. The policy is indicated in this paragraph:

"This passage shows us the *true impregnable position of the Christian slaveholder*. The Bible furnishes to the slaveholder armour of proof, weapons of heavenly temper and mould whereby he can maintain his grounds against all attacks. But this is true, only when he obeys its directions as well as employs its sanctions. Our rights are there established, but it is always in connection with our duties; if we neglect the one, we cannot make good the other. Our domestic institutions can be maintained against the world, if we but allow Christianity to throw its broad shield over them. But if we so act as to array the Bible against our social economy they must fall. Nothing ever yet stood up long against Christianity. Those who say that religious instruction is inconsistent with our peculiar civil polity, are the worst enemies of that polity.—They would drive religious men from its defence. Sooner or later, if these views prevail, they will separate the religious portion of our community from the rest, and thus divided we shall become an easy prey."

Selections.

We have not had room before to copy the following address, which appeared in the Christian Register some weeks since:

The Undersigned Unitarian Christian Ministers in Ireland, to their Brethren in a Common Faith in Boston.

DEAR AND HONOURED BRETHREN:—Your friendly letter, inviting us to send a deputation of our members to meet yours at the Conference to be assembled on other business in Belfast, in the latter end of last July; and it was then resolved that an affectionate and respectful answer should be returned. We regret that circumstances have prevented us from preparing and signing this reply until now; and we trust you will excuse the delay which has taken place.

We should have been happy, had it been in our power to comply with your kind invitation by sending over one or more of our brethren; as a mark of our unfeigned esteem for the persons from whom the invitation came; as a proof of our sense of the honour done to us in forwarding it; and as a pledge of our earnest desire to reciprocate the friendly feelings in which it originated. We never can forget the great services which the brethren in America have done to our common cause, not only in their native land, but in this country, by their admirable writings in defence of the pure Gospel of Christ, and by the influence of their religious and moral characters. We cannot doubt that our Deputies, on their return, would have brought with them tidings that would have cheered, strengthened, and guided us in the discharge of the duties of our calling; and it is with regret we feel ourselves precluded from this encouraging and edifying intercourse. But none of us can, at present, be spared from home duties; and there is no method open to us of expressing our views and feelings, except by letter. We regret this the more, as a deputation would have been able to speak to you fully, and without the risk of giving offence, upon a subject which is near to our hearts, and which we cannot refrain from mentioning in this communication, though with some apprehension, lest, through a misconception of our motives, we may be thought by some to meet your fraternal overture with coldness or aversion. But as no such feelings are in our breasts, we trust to receive a candid construction while we freely give utterance to sentiments, that, in concert, as we trust, with yourselves, we deeply cherish. You will easily divine that we allude to the wrongs of the coloured population in the United States.

We are well acquainted with the exertions made by many of our brethren among the Unitarian ministers in America, for the emancipation of the slaves and the general improvement of the Negro Race. Not to speak of living men, we know the services done to humanity by the lamented Worcester, Follen, Channing, and Ware: the labours which they undertook, the opposition which they experienced; the temporary odium which they encountered; the enduring honour which they reaped, and the great good which they effected by their exertions in that field. We rejoice in believing that the desire by which they were actuated, of recovering their enslaved brethren to an enjoyment of the Rights and the Dignity of the Nature conferred upon them by the Great Creator and Father of the Human Race, is shared by the whole body of Unitarian ministers in North America; we rejoice in knowing that very many of them are now actively engaged in labours of various kinds intended to promote this righteous end. We assure you, brethren, that the tidings of such efforts by any of your number never fail to encourage and to delight us; and that they have always been found to have a highly beneficial effect in advancing the work of religious and moral reform in these lands. We trust that those who have been engaged in such undertakings will persevere in their benevolent enterprise; assured that no faithful and sustained effort to promote the glory of God and the good of man, will be without fruit, under a Wise and Merciful Providence:—and we would fondly hope that any among you who may not hitherto have taken that active and prominent part in the great enterprise to which their talents and position in society entitle them,—may see the propriety of throwing themselves more decidedly into the great work, and giving to the cause of the oppressed and the injured the support of their powerful advocacy, their social station, and their personal influence. Do not mistake us beloved brethren, as wishing by the expression of this hope to insinuate a charge of indifference on your part to the great end in view; our object is the very reverse; we wise to acknowledge the vast service which the Unitarian ministry of the United States has already done to the cause of Negro Emancipation; and to encourage all who feel the importance of this work, to labour on its behalf, if possible, with even more of energy and perseverance.

We do not presume to indicate the course to be followed for the promotion of the benevolent object. This must be determined by each individual for himself, according to his own view of what is right in the circumstances in which he is placed. By forming or joining societies for Negro Emancipation, constituted upon principles of which he personally approves,—by constantly exercising his Rights of Citizenship in such a manner as to advance the cause,—by delivering Discourses from the Pulpit,—by sending forth his views through the medium of the Press,—by uniting in Protests and Declarations against the continuance of Slavery, when such are proposed to be adopted by public bodies to which he belongs,—by affixing his name to Documents having the same object, to be sent forth to the public at large,—by conversation in his family circle, and in general society, or by other means which will suggest themselves to the thoughtful and conscientious friend of human liberty,—every man will be enabled to express his views and to bear his testimony; and it is for each person to select those methods of doing so, which commend themselves to his own judgment as best calculated effectually to advance the cause. But we are sure we shall carry with us the assent of all, when we suggest that no friend to Emancipation can suppose that he does his duty to the cause, by doing nothing for its promotion; still less, by directing the whole of his energy and influence against persons whom he may regard as its injudicious or over-zealous partisans,—while he makes no effort at all, or next to none, to counteract the plans of those who are labouring to perpetuate Slavery, and to extend its baleful ravages to regions once happily exempted from them.

There is one topic, which, though not identical with that of Slavery, is yet related to it, and to which we would respectfully invite the attention of our brethren of America; we allude to the too prevalent practice of denying to the free coloured inhabitants of the United States the participation of equal Rights and Privileges with their fellow-citizens, as Members of the Church of Christ. We have been informed that in many churches, coloured persons are not allowed to have vote or voice in the election of officers, or the management of Church affairs; that during public worship, they are restricted to particular seats, and a particular part of the building;—that when, by purchase or otherwise, they have become entitled to pews in other parts of the edifice, they have not been allowed to use them; and that they have even been refused permission to place themselves at the Lord's Table beside their fellow-Christians of a different complexion, but are compelled either to abstain from the Lord's Supper, or to assemble themselves together in order to partake of it, at a different hour from the other members. We need not point out to you, brethren, how utterly opposed such measures are to the precepts of Christ, and to the spirit of the Gospel; and we trust that Unitarian Christians will show the efficiency of their pure, mild, and comprehensive faith, by discarding, in all their churches, a system of procedure founded only upon local and temporary prejudice; by which the offices of religion are perverted from a source of comfort to a means of insult; and the Church is rendered an instrument for degrading, not elevating, those for whom Christ died.

Dear and Honoured Brethren, we have spoken to you with much plainness, out of our abounding love towards you, and have even taken upon us to offer you suggestions which seem to us likely to prove of service. Permit us to add, that we expect and earnestly request you to exercise the same brotherly interest in our behalf; and if, either now or at any future time, there appears to you anything in our circumstances or position which would render a word of encouragement or admonition useful, we trust that your kindness will be shown in offering to us either, as may appear suitable. You may rely on our receiving with gratitude and meekness, even the word of reproof, from lips so friendly as yours, if you should think it needful to be administered.

And now, Dear and Honoured Brethren, farewell; and may God, who has already made you the instruments of so many spiritual blessings to so large a portion of the human race, abundantly bless yourselves with the token of his love, and make your labours in the Lord Jesus increasingly useful to his Church and to mankind.

We remain, Brethren, your sincere friends in Christ Jesus,—

Henry Alexander, Newry.
G. A. Armstrong, A. B., T. C. D., Dublin.
Fletcher Blakely, A. M., Moneyrea.
Rob't Campbell, Jr., Newtownlimavady.
James Carley, A. M., Antrim.
Wm. Crozier, A. M.. Kilmore.
W. H. Drummond, D. D., M. R. I. A., Dublin.
Wm. Glendy, A. M., Ballycarry.
David Gordon, Banbridge.
John Hall, Ballyclare.
Wm. Heron, A. M., Ballyclare.
Geo. Hill Crumlin.
Wm. Hunter, Bandon.
Josh. Hutton, A. M., T. C. D., Dublin.
J. C. Ledlie, D. D., Dublin.
Chas. J. M'Alester, Holywood.
Francis Incumbent, Ballymena.
John McCaw, Ravara,
Alex. McCombe, Bangor.
Josh. McFadden, Ballymoney.
W. Orr McGowan, Greyabby.
Wm. B. Miniss, Dromore.
H. Montgomery, L L. D., Dunmurry.
John Montgomery, Banbridge.
Hugh Moore, A. M., Newtownards.
Sam'l. Moore, Warrenpoint.
Jas. Mulligan, Moira.
S. C. Nelson, A. M., Downpatrick.
Alex. Orr, Ballyhemlin.
Jas. Orr, Clonmel.
John Orr, Strabane.
Classon Porter, M. R. I. A., Larne.
J. Nixon Porter, Carrackfergus.
John Porter, Belfast.
J. Jcott Porter, Belfast.
Thos. Smyth, Glenarm.
D. Watson, A. M., Clough.
Sam'l Watson, A. M., Killinchy.
Wm. Whitelegge, A. M., Cork.

THE SLAVE-TRADE.

The London Reporter gives the following as the evidence of one Senor José Stephen Cliffe, M. D. a native of the United States, but now a resident of Brazil, before the Committee of the British Parliament, on Sugar and Coffee Planting. Senor Cliffe is a slaveholder. In his evidence he asserted that the slaves could only get a single draught of water in three days, and as if struck for the first time, with a notion of the horrors of the traffic he was describing, and which he encourages, he exclaimed: "Good God, gentlemen, only think of that, a single draught of water in three days!"

HORRORS OF THE SLAVE-TRADE.

QUESTION.—Do a very large number of the slaves die after landing, and before sale?

ANSWER.—A great many; especially now, from the extreme ill-treatment, and from the putrid gases they have to inhale in the holds of small vessels, where they are jammed up as they lie, and by suddenly relaxing the person, and suddenly carrying them on shore, many of them die. I knew a case in which only ten escaped out of 160. That was a vessel belonging to a friend of mine, who was my agent.

Q. Will you describe how they are packed?

A. It has been described to me, I have never seen that done, but I have heard slaves speak of it; and I have heard captains state it, who I know would have no object in stating it if it were not true. One lies with his arm so as to fit into the next one; he may pull his arm out if he can.

Q. They are not shackled together?

A. Not the little ones.

Q. Are those slaves upon their passage never cleaned out?

A. I fancy not, because if you clean them out, where would you put them? You dare not put many of them upon deck, because, seeing the water, many of them would be tempted to jump overboard, and even to drink salt water; consequently, all that you have to do is to crowd all sail, and get out of the way of the cruisers, and look as quiet and as nasty as you can. I may mention, that it has happened, that on the arrival of a vessel, she has been found in so filthy and destitute a condition, that after unloading her cargo, she has been cast adrift.

Q. You prefer importing boys and girls because they pack closer?

A. Yes; they are much less in stowage, much less in volume. Some of the American vessels are about seven to eight feet between the decks; some are only seventy-two inches between the beams. They have generally three tiers, one on the ground and three above.

Q. Do you mean that in the height of seventy-two inches, that is to say six feet, there are three tiers of slaves?

A. Generally; the lower ones have a kind of mat made of banana stalks.

Q. You have frequently seen this with your own eyes?

A. Yes; anybody may see it in Brazil, but in Rio you would not see it now, because very few are now landed in Rio.

Q. What is the youngest age at which you import the Negro?

A. They never brought them so young at any time as they do at present, because the stowage was not so valuable before. The cruisers have made the stowage so valuable.

Q. How young do you bring them now?

A. The smaller they are, the better you can carry them. I once bought a little chap just like a dolly; he could not, from his teeth, have been more than six, perhaps not so much; he was too small to work.

Q. Are not a great portion of the cruelties and deaths in the course of the Slave-Trade to be attributed to a want of water?

Perhaps more from that than from anything else, because in the tropics a very little food will support the system; when the system is in a state of torpidity, and when the air is exceedingly foul, the functions of life become very considerably diminished; absorption takes place of any portion of fat they have, and they can resist the want of food for some time, but the want of water is a thing that cannot be resisted.

Q. It is in order to evade the activity of the British cruisers that your people who are engaged in the Slave-Trade, are obliged to stint the slaves in water?

A. Of course.

Q. And that they are also obliged to crowd them into such small spaces?

A. It arises probably from that. I do not know whom to blame for that, whether it is the captains, or the agents, or the owners, or whom; but certainly they do bring an immense number in a very small space. I have known three hundred and fifty brought in a ninety tons schooner.

Q. What do you reckon to be the average voyage from the coast of Africa to Brazil?

A. At the present time, you are obliged to go in such a zig-zig manner, that, what ought to be twenty days, is sometimes ninety days.

Q. And it is when the voyage is so long that the slaves die?

A. Yes. They get a drink of water once a day. In a state of inactivity you may exist upon that for twenty days, perhaps, as I know from my own experience; but not much longer than twenty days, because the system fails rapidly after that. It is too horrible to describe the effect of the want of water; no person can have an idea of it without feeling it.

Q. From what part of the coast of Africa is the general importation?

A. I would beg leave to decline saying that, because the moment that is known, your cruisers will be twice as energetic upon that one point, and it will do mischief to some one. I have got to live in the country. Human life is not valued very highly in Brazil. Any person making himself troublesome upon the slave-trade would be immediately shot.

Q. What is the condition of the slaves when they are landed now?

A. There are some with more iron constitutions than others; but to see them, they look horrible. The bones of the knees stand out, and look like large nobs; the calf of the leg has disappeared; it looks more like the leg of a monkey than anything else, and you can count all the bones. The abdomen is very much bloated, and there is an imbecility in the eye; in fact, nature is reduced to the lowest point.

Q. Have you seen them standing against a wall?

A. Yes; but you feed them, and put them in warm baths; and by doing that they get round after a little time.

Q. Are they usually covered with sores?

A. Yes, when they are jammed together; and there is a species of itch that breaks out upon them, and blotches of a large size break out upon them.

Q. Have you any knowledge what the mortality of slaves employed on a sugar estate is?

A. No, I cannot say; but since your cruisers have been on the coast, their systems suffer so much from the shock of coming over, that many of them die; so much so, that there are now no second retailers of slaves as there used to be, because they die so frequently in the first two or three months. I have known thirty leave the coast, and go twenty miles up into the interior, and fifteen have died; and I have known 160 landed, and eighty-four of those

Q. What was the [illegible] the interior

A. They were in such a dilapidated condition, nature was completely overcome by the passage.

Q. Are the slaves that are imported into Brazil sold openly in the market?

A. Not exactly; we have not markets for slaves as you have here for different articles; they have been abolished in Rio; but if you go to the neighbourhood of Rio, the slaves are sold openly.

Q. Are there barracoons in the same way as there are in Cuba?

A. Yes, you may term them "barracoons."

PROFITS OF THE SLAVE TRADE.

Q. Do you consider that the African Slave-Trade, as at present carried on, is at present a very profitable trade?

A. I should say, from what I know of commerce generally, that there is no trade so profitable under the sun at the present time.

Q. Can you state what the average profit of the successful voyage of a slaver is?

A. I would decline to answer that question; but 600 per cent. is not unusual, and 1,000 per cent. has been made; but I cannot enter into any detail of the cost of outfit, and so on; I would decline that.

Q. Where does the capital chiefly come from?

A. I should decline to answer that question.

Q. You have been only two years on the coast?

A. I was on the coast in the Government service and the other time I had better not say anything about.

Q. Can you say anything of the price at which you purchased slaves?

A. In olden time the price on some parts of the coast was two slaves for a musket, and in other parts two muskets for one slave. I made inquiry of a person who imports the guns into Brazil, and he tells me that they cost him 10s. 6d., after allowing him a large profit.

Q. Do the Brazilians universally engage in these speculations?

A. As far as they have means; there are some associations by whom the slave trade is carried on. In 1830 or 1831, when the slave-trade ceased, there were very few slaves to be had at any price. A few vessels started up mostly owned by very poor people, who purchased old vessels; so if they lost them, the loss would be small. They became successful, and many who began as poor people are now the most wealthy men we have in South America. In fact, the present class of slaveholders, or slave-bringers, are the aristocracy, who have risen up between 1830 and the present time.

Q. The slave-traders constitute the aristocracy?

A. The aristocracy as regards wealth.

Q. Public opinion is in favour of the slave-trade?

A. Yes; there are many honourable men who have made their fortunes; but all those who wish to make their fortunes, or are in circumstances to require it, would enter into the slave-trade as far as their means admitted of it.

Q. It is not thought dishonourable to be connected with the trade?

A. No.

Q. You stated that one slaver brought 1,800 slaves?

A. 1,750 slaves, she is said to have made three voyages; and a very fine craft she is.

Q. That is not the *Antelope?*

A. No, she was in Rio; she had not started when I left. She was built in Liverpool, and was intended to run as a packet-ship; but there is not commerce enough for a packet, and as the slave-trade pays so well, I have no doubt if they can raise money sufficient she will be sold.

VALUE OF SLAVES.

Q. You gave me a history of the progress of the slave-trade; will you repeat that to this Committee: you stated, that when this country first adopted the policy of increasing the blockade service, the Brazilian slave-traders were very much alarmed?

A. We were at that time, because it was supposed that whatever England attempted to do she was able to carry out; but we had not the impudence to suppose that she would not carry it on efficiently, and therefore the slave-trade died away for a time.

Q. About what year was that?

A. In 1831 and 1832.

Q. What had been the price of slaves before that?

A. In 1825 they were worth 200 milreas each.—In 1830, I think, but I am not certain—it was the year in which the first treaty with Brazil was made; I bought half a cargo, the last that came in, at 780 milreas each. I had eighty, and a friend of mine had another eighty; but they were paid for on sight, which is not usual with slaves, and that made it fifty milreas less.

Q. Is there credit given generally?

A. Yes; when slaves are abundant credit is given of from six to twelve months, to enable the purchasers of those slaves to make a return. If an industrious man, he will buy them, and give bills at twelve months, and eighteen months, and two years, and he will pay those bills by their labour in that time.

Q. In what year did the slave-trade become as flourishing as ever?

A. From about 1833 slaves began to get down in price to 600 milreas and 500 milreas till 1836, when they got down as low as 400.

Q. That would be £32?

A. Yes, and in 1837 I bought some myself in the interior at 330 milreas; they were landed at that time at a place called Santos.

Q. In what year was that?

A. That would range between the years 1834, 1835, 1836, 1837, and, 1838. After that your cruisers began to make them raise again in price. They got up till in 1844 they were as high as 800 milreas, and only sold for cash; they were from 800 to 900. In 1844 and 1845 there was no credit; they counted the money out and received it at once.

Q. The slave-trade was at a low pitch at that time?

A. It was at that time, but we then discovered that the British cruisers were not so effectual as we had supposed them to be; and then Great Britain made a change by taking the cruisers off the coast of Brazil and sending them to the coast of Africa.

Q. You have proceeded in your history down to 1844, slaves were from $50 to 900 milreas each?

A. Since that time they have been gradually getting lower, when I left Rio 400 milreas was considered a fair price. I anticipate that by next May they will be obtained for 350 milreas each, the supply now coming up to the demand.

INCREASE OF THE SLAVE-TRADE IN CONNECTION WITH THE SUGAR DUTIES ACT OF 1846.

Q. Can you give an estimate of the number of slaves that have been imported into Brazil in the year 1847?

A. Yes, according to our belief, but it may not be quite correct, because those who bring the slaves always try to diminish the number, so as to make the price rise if possible, while those who want to buy slaves always report that a great number have arrived; but we suppose that about 72,000 were landed last year, but of that number probably 65,000 only lived to be sold. Between the 14th of November, when I came down to the coast, and the 8th of December, when I left it, to my knowledge, 4,010 were invoiced for landing in one little port alone on the coast.

Q. Are you aware of the change of duties which took place two years ago in this country?

A. Yes, I am aware of it.

Q. Can you give the Committee any information upon the point, whether that change of duties has increased the cultivation of sugar in the Brazils?

A. I should say decidedly it has. I think up to the present time it has been rapidly increasing.

Q. You are not a sugar planter?

A. No. I was inclined to buy, for a son I have, a sugar plantation. Since you have crushed the West India Islands, sugar plantations in Brazil have risen up to a large extent; because if a man has a shilling a day to pay, he cannot compete with men who pay nothing; and the Government of Brazil are now making very extensive establishments on the river M——, between Bahia and J——; they have offered land to anybody who will go and take it; they offered some to me.

Q. To what extent has the cultivation of sugar in Brazil been increased?

A. I am told by those who are conversant with it, that it is rapidly increasing, and no doubt, from will increase much more, because slaves are getting cheaper.

Q. The sugar is grown so cheaply, that you fed your cattle and your pigs upon the sugar?

A. I did. I am not a regular sugar planter; but I planted sugar in the valley for those purposes.

Q. Are we to understand you, that at the present the cultivation of sugar in Brazil has increased and is increasing very largely?

A. Yes, it is said so; and I know from my own personal knowledge that it is rapidly increasing in some parts of Brazil.

Q. I understand you to say that the slaves have fallen this year in price, but you think the demand for slaves has increased?

A. Undoubtedly: if 4,000 come on Monday, by Saturday night all those who are able to stand or walk about you can sell.

Q. Do you conceive that the increased cultivation of sugar has increased the demand for slaves?

A. I think so, because nine-tenths of the slaves that come go on to the sugar plantations. Coffee is no longer profitable, and the coffee growers do not buy any.

A correspondent of Douglas Jerrold's Weekly Newspaper, (London,) who, the editor says, has been long a resident in the West Indies, and is intimately acquainted with all the arts, mysteries, and expenses of Sugar production, gives some valuable facts in relation to the Sugar Question, and the present condition of the British West India colonies. His letter is dated at Port Spain, Trinidad. After stating briefly, but fairly, the present wretched state of things in the West Indies, he continues:

Now, who is to be pitied? the innocent sufferers who never were concerned in originating, or supporting, or encouraging such gross mismanagement, but who are innocent in these colonies of these crimes? Truly they are few, but they suffer, in pocket, in common with the rest. The planters kick, and remonstrate, and accuse; they cry out in their agony, and none can say he does not hear them; but they have done so on so many former occasions, only because of their greed to have every plum of the pudding, that they are little heeded; their selfishness has been so great, their falsity has been so broad, their negligence so venal, that it really stirs one's bile against them only the more, when they open their mouth afresh, and still keep back the real state of the case, the real causes of their ruin, and demand another renewal, or rather a retrogression, to the old misrule. They mystify to this very day, and falsify the statement of their case; they will again, if possible, saddle their own self-wrought injuries upon the backs of the poor English people, patient and pitying, if the truth be not told and reiterated to them. I wish to God some independent person, accustomed to write for the press, would take it up in England.

The fact is, that however thickly they pile their lies, the planters *could*, and *have* made sugar in Trinidad at a cost not exceeding $2 50, or 10s. 5d. per hundred pounds, avoirdupois, while they have commonly got about five to six dollars for it here on the spot. The price has fallen gradually since last January, a year ago, from these prices till now it has reached a minimum of $3, so that estates, unencumbered, and managed under the eye of the *resident* proprietor still yields a profit at this extraordinary low rate: there is then no *fair right* of complaint; how can there be, when fair management, such as most businesses have in most other parts of the world, still, at an extraordinary crisis, leaves a profit of 20 per cent. and in ordinary times yields 100 per cent.! The proprietor residing in England, M. P. or at least a county or city nabob, probably derived, during the "glorious old times," his two or three or four hundred per cent. profit, and could well afford to pay attorneys in the colonies and agents at home to forward sup

back the sugar, which went into his own warehouse at his own rent, and was sold whenever it suited him, the sales *not* having been always made at the time and price stated in the account sales rendered to the principal—stupid and almost rightly served wretch! Either the proprietor or mortgagee also had an attorney or responsible agent with full power over the management and supply of the estate in the colony. He had only to check the manager, who stayed upon the estate, to forward him whatever was sent from the agent in England for the use of the estate, to buy for the estate what it wanted in the colony as stock; repairs, provisions, harness, &c. and to forward the sugar to England. He lived in the town, generally was attorney for several estates, for each of which he would get about £100, and was also a *merchant*, and that was another rub. What was wanted for theestate he bought of himself, so to speak, *and never at a loss;* what money he thus or in any other way advanced, he charged interest upon; if the manager presumed to buy anything past him, or in any way thwart his interest, he dismissed him upon another pretence, and put in a more docile creature: he would often get dependents or relatives from England for overseers, and finally promotion to managership; such a manager would work against his patron, and in turn, if he charged three weedings per crop against the canes, and only gave them two, and was a little free with the molasses and rum (and even sometimes sugar) for his own use, and something over, it was winked at. Here is a pretty conspiracy to plunder!

But the proprietors *knowing* all this as they generally must do, have rather submitted to it than economize, or by other resources get the means of freeing themselves from such a ruinous thraldom, and then give a personal inspection of their own property for a time, till they have organized an honester or more self-acting system. Where this has been done it is hitherto a rare exception. The crushing pressure now and lately undergone in England has ruined finally most of the absent proprietors and mortgagees both; and there is some hope that the new possessors will adopt a new arrangement entirely—it is full time. The sugar interest has a cry, which is a matter of course, that the carrying on of their estates at present rates of sugar, or even under $4 00 or $4 50 per 100lbs. is ruinous. *Gammon and falsehood all:* it may be ruinous certainly with such a system as indicated above. I don't know *what price* would support such a system up to such a point as that all parties interested would acknowledge themselves fairly repaid. I believe with wages unreduced (40c. or 1s. 8d. per day or per task lately in Trinidad), they could make and have made sugar at *less* than $2 50, and that that price even left a profit after charging interest upon capital invested. While, with the reduction of wages to 25 or 20c. as they are now trying and talking of, and, I believe, from the necessity of the labourers, succeeding in, they will reduce the cost of production 20c. to 25. below what it now is, leaving sugar to cost $2, and under equal to 8s. 4d. to 8s. per 100; frieght to England (*not* in mortgagee's vessel) pays well at 2s. 6d. per 112lbs. net weight of sugar at Queen's beam in England; insurance say 30s. per cent. hhd. holding about 16 cwt. (15 cwt. to 18 cwt. net), costs here $3 50 to $5, commonly $4; sell in bond, adding commission of 3 per cent. and landing charges, which must be trifling, perhaps 6d. per cwt. and you will be *very near* what sugar will, or should cost this year from this colony (and probably no more from the others, as there are still lower wages in Barbadoes, St. Kitt's, &c. &c., to set against a less fruitful soil), in the Queen's warehouses in London, Liverpool. Dublin or Glasgow. I make it come to (including export duty of 3 1-2 per cent. charged here, and omitted above), 14s. per cwt.—duty is exactly that much more—so that it may be profitably retailed to the consumer in England at 3 1-2d. per. lb. leaving 1-2d. per lb. to cover the grocer's expenses and profits with which they would certainly be content.

You would do a public service if you could get these facts published in England, where, it should be plainly understood, that at the lowest prices to which sugar has yet fallen there, the planter who honestly looks after his own concerns, is making a fair and even an ample profit upon his investment, even where he employs a baliff or steward to conduct his estate, under the title of a manger, and where he himself lives at his ease in the port of the colony, his whole business consisting merely in visiting the estate occasionally, in purchasing stock for his plantation, forwarding money to pay the wages, and to sell the crops when made to the merchants for cash, or good negotiable bills on England. This is generally done by the few resident English proprietors, and by all the native and Creole proprietors, who lead an easy life, increase their properties or accumulate wealth. So all might do, but as it might not suit all to exile themselves and to encounter the, to them, *ennuyant* life of the colonies, I had prepared a sketch of a proposal to meet their case, and which I may perhaps tell you further of on another occasion.

Yours affectionately,

T. W. C.

The cost of sugar you see. will be only 1¼d. per lb. 1¼d. being duty, and ¼d. grocer's gross profit; ¼d. per lb. more would be equal to half a dollar per 100lb. equal to 25 per cent. upon the cost of) interest on capital being already allowed for. A common sized estate here is one giving or making 200 hhds. of sugar per annum. 1¼d. per lb. or 50c. per 100 upon which, for planters profit or income is £364 11s. 8½.; and ¼d. per lb. double that sum and so on.

T. W. C.

From the Christian Register.

SAYRES, ENGLISH AND DRAYTON.

Monstrous statements are made in the papers regarding these sufferers for liberty's sake. When arrested in the endeavour to liberate seventy-seven men, guilty of a skin a little darker than their own, bail was demanded of each at the rate of a thousand dollars for each of the runaway blacks—or, over seventy thousand dollars for every one of these fearless emancipators. This seems incredible. Such bail was never before heard of in a decent country, and ought to arouse the whole free heart of the nation to cry "Oh God, how long!" One of them is stated to have offered five thousand dollars bail, and to have been refused: and their friends judged it safer for them to stay in jail, as wolves in human shape are prowling round them night and day. It is the crowning grace of this jubilee of Slavery that these men are suffering in the dungeons of a building which the freemen of the North equally own with the oppressors of the South—and, that we in New England are to pay our part of their jailors' fees. The Marshal of the District had his application to Congress approved by the Judiciary Committee, for over five thousand dollars expended in securing runaway slaves previous to these. The accusation of a single private man may throw a free man of colour into an unwarmed jail, and confine him year after year, and assess the United States a hundred and forty dollars a year for his safe keeping and our supple tools in Congress will pay the scot without remonstrance. Is it not time that we were done with this partnership in crime? Have we not far less to plead in extenuation than the born slave owners of the South? Have we any apology left save cowardice?

From the Liberty Herald.

CHARLES MANLEY AND HIS SLAVE PRIMUS.

The Whigs of North Carolina have nominated Mr. Charles Manley, of Raleigh, for the office of Governor. We spent ten days or more in a log cabin with this gentleman, at the Salt Sulphur Spring, in Virginia, some years ago, and shall never forget him or his man Primus. They were friends in the cross relation of master and slave. We scarcely knew which to admire most; the master was a scholar, a gentleman, and most agreeable companion; the servant was intended for all these, and failed only so far as he was uneducated and a slave. The unnatural relation existing between these men was relieved of its incidental evils as much as the highest virtues, and the kindest and most beautiful mutual regards could possibly effect. Superficially, the attitude of servant and master, was strictly observed. It was announced in every act, and word, and look. The profound deference of demeanor and vigilant alacrity of service which anticipated every wish and aided every motion of the almost worshipped master showed how perfectly one generous soul may be merged in another, and how near to a religion a beautiful idolatry may reach. And it was not less interesting to witness the delicate and even respectful kindness and careful consideration, as constantly exhibited by the master to his humble friend. Primus slept in the room with him, because the lodgings given to the servants were not comfortable; he ate all his meals there at the cost of nine dollars a week, extra, because the servants had to scramble for their victuals at the boarding house; and, when letters from home were brought in, Primus's very soul was in his eyes, till the household news, the children's health and the mistress's message to himself, were all rehearsed. It was indeed very beautiful; yet over all the glow and gush of feeling on both sides, there hung the restraining influence of the acknowledged bondage. They were born together, had played together, and, in maturer years had wept and rejoiced together, over a thousand participated interests of their common life.

At the time of the Southampton insurrection, Primus was made overseer of the plantation, to watch over the safety of his master's family, and pledged and risked his life upon his fidelity. The story, as Mr. M. gave it to us, exhibited the highest heroism in the one, and the noblest trustfulness in the other, indicating the respective excellences of both. Yet, notwithstanding all this, and all the confidences of more than thirty years of tried friendship, Primus had never been taught to read!

We could not then feel that we had fathomed the mystery of these men's inner life, nor have we yet mastered its philosophy. Mr. Manly was to us one of the few to whom our best regards have been given at first sight; and the very abandonment of his individual existence by the servant, was relieved of its theoretical degradation, by a freedom of the heart, which seemed to convert his slavery into a devotion. Still it was a mutilated existence; and the dominion exercised by the master, marred the integrity of his virtues. Slavery is not in the harmony of things. It is the very essence of sin, and all inflicted bondage is a war waged against the highest life of man, and at once a usurpation and abuse of the prerogative of God. Wherever a faculty is given, its freedom is implied. God never gave a power without the charter for its largest exercise, consistent with the functions of the whole being, and whoever in any way mutilates another's life, is in open rebellion against the sovereign will of Heaven. All mitigation of the condition, all the amelioration of the evil that leaves one tittle of its essence in existence, fails to justify just as far as it fails to destroy the elemental wrong.

If Primus is not yet "free among the dead," we entreat Mr. Manly, as we would entreat and exhort a friend, to restore his brother's birthright, which he has purchased with a mess of pottage, and allow the Father's blessing to reach the soul for whom it was intended.

Communications.

The Man-Stealing Church!

The METHODIST EPISCOPAL CHURCH in the United States, is a *manstealing Church!* It "makes merchandise of the souls of men."

Its bishops, elders, deacons, and lay members, all claim John Wesley to be their father. His praise is in all their mouths; they build his sepulchre, they exalt his name above the names of all men.

HEAR HIM. "*All slaveholders*, of whatsoever rank or degree, are exactly on a level with menstealers! Their slaves are procured by means nothing near so innocent, as picking pockets, house-breaking, or robbing upon the highway! They are procured by a deliberate species of more complicated villany, of fraud, robbery, and murder, than was ever practiced by Mohammedans or Pagans; by murders of all kinds, by the blood of the innocent poured upon the ground like water! The blood of all these wretches lies upon your head!"

The above testimony of Wesley was endorsed by the Methodist Episcopal Church, in its infancy. What was truth then is equally so now. Slavery is now, no less a "*deliberate species of complicated villany*," than it was in the days of Wesley. *All slaveholders are now menstealers!* Every slave is stolen, and he who holds him is as much worse than a pickpocket, a house-breaker, a highway robber, as a man is worth more than the money and goods, the creatures of men.

Again—all endorsers, and accomplices of criminals, either in Church, State, or community, are no better than those they endorse, fellowship, or consort. This is an established principle.

FOUR MANSTEALING CONFERENCES IN THE M. E. CHURCH, NORTH!

The Baltimore Conference, (Bishop Hedding presiding,) in its Pastoral Address, says, "*there are four annual Conferences in the M. E. Church* (North) *which have slaveholding territory!*" The Northern Methodist Episcopal Church has in its fold about *four thousand* menstealing members—"*nothing near so innocent as pickpockets, housebreakers, or highway robbers*," says Wesley.

These four annual Conferences have in their connection, in the closest "*brotherly union*," four thousand members, guilty of the highest crime man can commit, the chiefest of sinners, against God and man, as good members of the Methodist Episcopal Church.

ABOLITIONISM CONDEMNED AND SLAVERY SANCTIFIED, BAPTIZED AND EMBOSOMED BY THE M. E. CHURCH, NORTH.

1. Baltimore Conference passed the following Resolution: That this Conference *disclaims having any fellowship with abolitionism.*

On the contrary, while it is determined to maintain its well known and long-established position, by keeping the travelling preachers composing its own body free from Slavery, it is also determined not to hold connection with any ecclesiastical body that shall make non-slaveholding a condition of membership in the Church; but to stand by and maintain the Discipline as it is.

Zion's Herald, organ of New England Conferences, hailed the action of this manstealing Conference with a "God bless old Baltimore Conference," and its action as "*exceedingly judicious.*" ... hearty approbation of its doings and its Christian character as follows: "That the position assumed by that body in relation to Slavery, especially as defined in its Pastoral Address, *is exceedingly judicious*, and the best for the Church, and the slave, under existing circumstances."

The Christian Advocate and Journal expresses a hope that "with this decisive action of Baltimore Conference, that the occasion for controversy on the subject which has so long agitated the Church, will pass away." Bishop Hedding presided over, and endorsed the truly Christian character of Baltimore Conference, and passes her for full recognition and communion to all his Northern Methodist brethren, who hail her as a most beloved slaveholding, manstealing sister, and extend to her their right hand of Christian fellowship. Baltimore, Philadelphia, and two other annual Conferences, are slaveholding, and their Christian characters are endorsed and carefully guarded by their sister accomplices in the General Conference.

Hope H. Slatter, alias Slaughter, of Baltimore, is a prominent member of the Methodist Episcopal Church, North. His hands are red with blood. His regular business has been for years, and continues to be, the buying and selling, and driving to market his brothers and sisters, those in the same Church with himself, in making merchandise of the image of God, in selling Jesus Christ in the persons of the poor slave;—his business is for money, to break the hearts of husbands and wives, parent and child, brothers and sisters, in continually sundering the holiest and most sacred ties of the human heart. He has waxed fat on the sale of the bodies and souls of men; yet Bishop Hedding, and every minister and member of the Methodist Episcopal Church, North, sit at the communion table with him, and endorse him as a good Christian.

Behold him gloating,—devil incarnate,—over the car loads of those of God's poor whom he had in his possession recently, and about transporting to the far South, or to Texas, to be sold forever away from lover and friend, for the *crime of praying for freedom.*

The Hon. John S. Slingerland, member of Congress from New York, describes the scene as follows: "I found in the car *fifty coloured persons*, some nearly as white as myself. The men were ironed together; the whole group were sad and dejected. About half of them were females, a few of whom had but a slight tinge of African blood in their veins, were finely formed, and beautiful. At each end of the car stood a ruffian-looking guard, with large canes in their hands. In the middle of the car stood the notorious slave dealer of Baltimore, who is a member of the Methodist Church, in good and regular standing! He had purchased the men and women around him. While observing this old grey-headed dealer in the bodies and souls of men, the Chaplain of the Senate, a Methodist brother entered the car and took his brother Methodist by the hand, chatted with him for a short time, and seemed to view the heart-rending scene before him with as little concern as we would look upon cattle. He justifies Slavery. A Presbyterian minister, who owned one of the fugitives, was the first one to strike a bargain with this slave dealer. Many families were separated, and many were weeping bitterly."

All this is sanctioned and sanctified by the Methodist Episcopal Church, North—the modern Babylon!

DISCIPLILINARY OFFFNCE FOR NORTHERN MEN—CANDIDATES FOR THE MINISTRY IN THE M. E. CHURCH—TO "OPEN THEIR MOUTHS FOR THE DUMB." METHODIST CHURCH, NORTH, IS APOSTATE.

Once their annual Conferences were required to prepare addresses against Slavery, and their elders, deacons, and travelling preachers, were required to procure signatures to those addresses.

It is a standing rule of the New York Annual Conference, made in 1836, "That we are decidedly of the opinion, that none ought to be elected to the office of a deacon or elder, in our church, unless he give a PLEDGE to e Conference, that he will refrain from agitating the Church with discussions on the subject of abolitionism."

This rule is not a dead letter. It was exercised toward a young man of otherwise unexceptionable character in Connecticut, quite recently—the Rev. P. P. Sandford appearing against him. Charge. *He, the candidate had, on a certain evening, gone with an ultra-Abolitionist to a schoolhouse in Madison, Connecticut, and taken part in the exercises of an abolition meeting!* Rev. G. F. Kettell, te Methodist Episcopal preacher testified against him to the charge.

The Rev. Laban Clark addressed the young man, and said: "*You are not aware that it is a rule of our Conference, that no member must agitate the subject of Slavery, or say a word against it, will you consent, if admitted, to abide by this rule?*" The young man could not, and was rejected.

It is also a standing rule of discipline or unqualified condemnation of the whole General Conference, composed of all the annual Conferences, made so in 1836 by a vote of 122 to 11, and still unrepealed. Resolved,—"By the delegates of the annual Conferences, in General Conference assembled, that they *disapprove in the most unqualified sense*, the conduct of the two members of the General Conference, who are reported to have lectured recently upon, and in favour of modern abolitionism."

It is also a heinous offence and scandal for any minister of Philadelphia Conference to preach the Gospel for the slave and to bind up the broken hearted.

In its Pastoral address of April 7th, 1847, addressed to the manstealing portion of its flock, it says, "We cannot see how we can be regarded as Abolitionists.—The question we have been accustomed for a few years past to put to candidates for administration among us, viz: 'ARE YOU AN ABOLITIONIST?' And unless *answered in the negative he was not received*, ought to protect us from the charge of being Abolitionists."

In view of the above facts, and the thousands of minor and local acts of the ministers and lay members of the Methodist Episcopal Church, North, can any enlightened honest mind regard it in any other light than Anti-Christ, Babylon, making merchandise of Him they profess to worship? That not a single Northern Conference has protested against the standing rules of the General Conference, and Baltimore, New York, and Philadelphia Annual Conferences, that they are all in sectarian fellowship, is enough to brand the whole Methodist Episcopal Church, as a body, as manstealing.

METHODIST EPISCOPAL CHURCH, NORTH, A REFUGE OF LIES!!

While the Methodist Episcopal Church has four slaveholding Conferences, while its policy and practice is to avoid disturbing the union, harmony, and fellowship of the members of all the annual Conferences by shutting out the discussion of Slavery from its pulpits and churches, still, nothing is more common than to hear its ministers and members declare "that it is an Anti-Slavery Church, and free from all slaveholding."

That many of the lay members honestly think the declaration to be true, I have no disposition to doubt. But where do they get this information? They tell you their ministers tell them thus, which is the fact. Are the ministers, elders, and deacons ignorant of the true position of their Church—of its true character—of the fact of their being accomplices of murderers of fathers and murderers of mothers, of men guilty of the "sum of all villanies?"

No, they are not. They have the organs of their Church, and all their Church relations, and the action of their relations are there recorded.

Bishop Andrew's case is frequently alluded to, but his Christian character as a slaveholder, was never called in question.

It was expediency, that prompted the North to ask him to emancipate his slave, to prevent some uneasy spirits from going off to "Scottites."

Not a Northern man took the ground at the last General Conference, that slaveholding disqualified any one for Christian communion and fellowship! And he remains a slaveholder and a Bishop of the Methodist Episcopal Church to this day—so far as any action of the General Conference is concerned.

Genesee is the Annual Conference that regards Slavery as sinful enough to require a secession, a disunion, from all slaveholding relation in the Church?

ACTION OF ERIE CONFFRENCE, AND REFUGE OF REV. DANIEL DE VINNE.

In 1846 the Erie Conference passed a Resolution recommending that the Discipline be changed, or amended, so as to require all ministers and members to emancipate their slaves in those States where the laws admit of it, and where they permit the emancipated to enjoy freedom!

What a pity that the three Hebrews, the Prophet Daniel and St. Paul could not have had the Discipline of the Methodist Church to their accommodation! "Enjoining obedience to God where the laws of men permit." Still it would seem by the Erie Conference, that the Methodists have not exacted of the members of that Church that they live up to their own rule, and are unwilling to have any squaring up required!

The Rev. Dr. Elliott, editor of the Western Methodist organ, at Cincinnati, comes down upon Erie Conference like a wolf upon the fold, as follows:

"He could account for the strange vote of the Erie Conference; the brethren thus voting, though excellent men, are young and inexperienced—are *hot heads* and may soon become Scottites."

Mr. Hunter, editor Pittsburgh Christian Advocate and Journal, avows "his disagreement with the majority of Erie Conference; he did not like their action on Slavery, and they knew it."

Rev. Dr. Bond, editor Christian Advocate and Journal calls the resolution an "unfortunate one!" He says, "the unfortunate resolutions of Erie Conference were not laid before the General Conference. So far as we could ascertain the opinions of the brethren in respect to the Resolutions, we think they have occasioned both *surprise* and *regret*." The course of the Church is to separate *sinful slaveholding* (sinful horse thieving) from its pale by applying the moral precepts of the Gospel to each individual case. No *sweeping rules* should be adopted; for the moral character of individual slaveholders can be ascertained only by examination!"

The Resolutions of Erie Conference have been set aside by the annual Conferences of the North generally.

The Rev. Daniel De Vinne, of Long Island, belonging to the New York, Conference, has an article in the National Era, of March 9th, in vindication of the action of the Methodist Episcopal Church on the Erie Resolutions.

He says, "the want of concurrence (on the part of the annual Conferences with the Resolutions of Erie Conference,) he believes, do not arise from any disposition to continue this *evil* in the Church, but from an opinion that the Resolutions themselves did not go far enough—and further, from a conviction that the Methodist Episcopal Church in her General Rules or Constitution, was already sufficiently Abolitionist.

What is the Discipline? "No slaveholder shall be eligible to any official station in the Church hereafter, *where the laws of the State* in which he lives will admit of emancipation, and the liberated slave to enjoy freedom."

2. "Travelling preachers, owners of slaves, shall forfeit their ministerial (not Christian) character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, *conformably to the laws of the State in which he lives.*" And this is called abolitionism. But the New York Conference, instead of concurring with Erie Conference, enforcing the above rule, refuse concurrence, and has a standing rule that no living Abolitionist shall be eligible to the office of deacon or elder in that Conference!

The General Confegence has now a standing rule, made in 1836, "That they are decidedly opposed to modern abolitionism, and wholly disclaim *any right*, any WISH, or intention, to interfere in the civil and political relation between master and slave, as it exists in the slaveholding States of this Union," adopted by a vote of 120 to 14.

The Methodist Episcopal Church is full of abominations, hypocrisy, and lies. She has been rebuked and chastised till she is "covered with wounds and bruises, and putrifying sores—why should she be stricken any more—she will revolt more and more?" There is no hope, no help for the slave from her—she will perish with her own sins. E. D. H.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 1, 1848.

The Standard—New Arrangement.

The Standard, for the ensuing volume, will continue under the charge of its present editor, with the assistance of JAMES RUSSELL LOWELL, as Corresponding Editor.

Mr. Lowell's contributions will be weekly, and over his own initials.

EDMUND QUINCY, whose letters from Boston, are already known to, and appreciated by our readers, will continue our regular *Boston Correspondent*. A letter from him will be published every fortnight.

Our Dublin Correspondent, R. D. WEBB, will keep us informed of the condition of Ireland, and the state of Europe generally, as heretofore by regular communications, twice each month.

We have the promise, also, of occasional letters from two well-known friends of the cause, who will leave this country on the 1st of June, for Europe.

With such a list of *regular contributors* to its columns, in addition to those who favour us with occasional communications, we are confident that the Standard will be worthy of, and we trust will receive, the hearty support of every friend of the American Anti-Slavery Society. We are certainly speaking within bounds, when we say, that no volume, since its establishment, has been commenced under more favourable auspices. The engagement of Mr. Lowell, whose reputation as a poet, and a reviewer, is second to no other in this country, we esteem as a most fortunate one for the paper and the cause which it advocates. And it is not improper to say here, that the frequent quotations which are made from the letters of our Boston and Dublin correspondents, are the best proof of the esteem in which they are held by our contemporaries of the Press.

Two years since the price of the Standard was put at $1 *per annum*, in the hope of an increased circulation. The success of the experiment has not been such as to justify, in the opinion of the Committee, the continuation of these terms, in view of the increased expenditure involved in the new arrangement. The subscription-price, therefore, will be raised, at the commencement of the new volume, to its former rate of *Two Dollars per annum*, payable in advance. The new arrangement commences immediately, but the price will not be raised till the 1st of June. All subscribers who have *already* paid in advance for the next volume, will receive the paper, till the close of their year at the old price. All whose year commences *before* the close of the present volume, and who pay before the change is made, will receive the paper to the close of *their* year, at $1 *per annum*. But all who do not pay before the 1st of June, whose subscription commences at that time, and have not already paid, will pay the new price of $2 *per annum*.

The Democratic Nominations.

The nominations of the Democratic party a e before the country. At the National Convention held last week in Baltimore, General Lewis Cass, of Michigan, was nominated for the Presidency, on the fourth ballot, and General W. O. Butler, of Kentucky, now Commander-in-Chief of the robber forces of the United States in Mexico, was nominated, after the second ballot, for the Vice Presidency. The official station of the latter, at the head of the army which has invaded the territory of a distracted Republic, and succeeded in dispersing her guerilla bands of starving, naked, half breed Indians, dignified by the name of troops, that the bloated body of American depotism may have more room wherein to stretch itself, is the only qualification, that we know of, that entitles him to the second office in the gift of the people of the United States, and is accompanied by the unqualified hostility of General Cass to the Wilmot Proviso; his eminent services in defeating the Quintuple Treaty for suppressing the Foreign Slavetrade, and thereby establishing a sort of joint stock company composed of Americans, Spanish, and Portuguese, in piracy upon the high seas; his successful management of the Oregon question, with its alternative of "Fifty-four forty or Fight," with which ingenious expedient Northern Locofocoism pretended to amuse itself, while Texas was annexed, and Mexico marked for a prey; in short his ready alacrity at all times, in any station, to descend to any office howevever vile, to do any work however revolting, to submit to any degradation however low, on behalf of that policy which makes and unmakes the politicians of this country, has secured to him, at last, a nomination for a long coveted office, at a time when—except by some happy chance, which nobody can foresee—it is impossible he can get it, and which his masters probably never intended he should. Such is the gratitude of republics!

The nomination of candidates, however, was but a small portion of the work of the Convention. It was in session five days, and the larger share of its time was consumed in settling what should be the recognized and cardinal principle of the party, and by making it clear, as far as the Convention could, and dared, that that principle is the Extension and Perpetuation of Human Bondage. This done, the rest was easy. It were no difficult matter to find men both North and South, fully committed to such Democratic doctrine; but not satisfied with this alone, the Convention chose for their leader one hardly less distinguished as the admirer of despotism in the old world, than as its friend in the new. It may indeed be doubted whether Lewis Cass can be the fit embodiment of the gigantic villany of his party, inasmuch as the power to conceive of, and execute great national crimes, presupposes always some intellectual power also. In him, as Junius said of the Duke of Grafton, the completest depravity of the heart is united with a confusion of the mind, which makes him treacherous without art, and a hypocrite without deceiving; but though the North might have no reason to dread him as an enemy whom she has so much reason to consider with loathing and contempt, yet the South can reckon securely on one, whose imbecility is no bar to his being an effective instrument for any possible mischief for which she might find it convenient to use him.

The great question of the Convention was the admission of the two sets of delegates from this State—the *Old Hunkers* and the *Barnburners*. The latter are the Wilmot Proviso party, but the Convention, nevertheless, voted, after a long and heated debate, that both sets of delegates should be admitted. The effect, of excluding the *Barnburners*, upon the Presidential vote at the North, was, probably more feared, than any intrinsic Anti-Slavery influence that might be exercised by that party, inasmuch as out of the 133 ayes on the final question, 46 of them were from the slave States. The end of it was, however, that neither delegation would accept seats. The *Barnburners*, claiming to be the regular delegates from this State, would accept no compromise, and indignantly withdrew. The other party, probably, thinking themselves entitled to better treatment, inasmuch as they had pledged themselves, in the Committee where the question first came up, to abide by the action of the Convention, which their opponents refused to do, declined voting on the nominations, though they afterward acquiesced in them, and promised the aid of their constituents to elect the candidates. Through their chief spokesman, Senator Dickinson, of this State, they bowed their necks in the most abject humiliation to the slave-power, and, like all base slaves suing for favour at the knee of a master, which they are willing to purchase by their own degradation, they crouched so cringingly, that they become rather objects of pity and disgust, than of indignation. The meanness and littleness of American politics were never made more apparent than by some of the *Hunker* speeches in this Convention. Nor were the speakers among their opponents entirely free from the same cap-in-hand servility towards the political overseers of the South. A Mr. Smith—his party should rejoice that he bears that name, and suppress its prefixes—from somewhere in the interior, made himself peculiarly conspicuous in denying that he, or his friends, had any sympathy with Abolitionists, or Abolitionism. The declaration equally entitles them to contempt, whether true or false. They must hate Slavery if they are opposed to its propagation, and by denying it, can only prove that their virtue is of that weak sort which distinguished the Apostle who denied his master; or else, like Judas who betrayed him, they are seeking their own selfish ends in professing an integrity they do not possess. Mr. Smith, however, was not the only, and we trust, not the best representative of his party. We judge somewhat from the meagre report of the remarks of Mr. Preston King, and still more from the angry excitement which he caused, and the rabid denunciation from others by which he was afterward honoured, that he set forth distinctly and boldly what one Hallett, of Massachusetts—a man unknown out of his own State, but notorious there as a politician of easy virtue, and of the cheapest kind—denominated, in the Convention, the Peculiar Institution of the North—Anti-Slavery. In repudiating all tests, and in refusing to go into the Convention with their hands tied, and their lips sealed, Mr. King's colleagues practically, at least in part, accepted his interpretation of the principles which they represented.

The Barnburners, it is said, will nominate a candidate of their own. We hope they will. The attitude they assumed at Baltimore was a manly and respectable one; the only manly and respectable attitude taken by any political party, in this country, since the old Federalists called the Hartford Convention. We trust that they will not, like them, shrink from the issue they have made, and its inevitable consequences. They have taken the initiative step in a noble cause, and if they be, in reality, the men which their course, thus far, promises, they will not stop short with a vague demonstration against the extension of Slavery over territory yet to be annexed to a Government, which has no other policy than that of the support of Slavery, at home and abroad. If they are in earnest in this their first resistance to the Slave-Power, they will learn, and profit by the lesson, that the only hope of freedom for themselves, and their country, is undying hostility to Slavery itself, and not simply to one of the measures by which its advocates hope to maintain and extend it.

Letter from Hosea Biglow.

Deer sir its got to be the fashun now to rite letters 2 the candid 8s and i wus chose at a publick Meetin in Jaalam to du wut wus nessary fur that town. i writ to 271 ginerals and gut ansers to 209. tha air called candid 8s but i don't see nothin candid about 'em. this here 1 wich I send wus thought Satty 's factory. I dunno as it's usble to print Poscrips, but as all the ansers I got hed the saim, I sposed it wus best. times has gretly changed. Formaly to nock a man into a cocked hat wus to use him up, but now it ony gives him a chance fur the cheef madgustracy.

LETTER FROM A CANDIDATE FOR THE PRESIDENCY IN ANSWER TO SUTTIN QUESTIONS PROPOSED BY HOSEA BIGLOW.

Dear Sir,

You wish to know my notions
On Sartin pints that rile the land;
There 's nuthin that my nater so shuns
As bein mum or underhand;
I 'm a straightspoken kind o' creetur
That blurts right out wut 's in his head,
And ef I 've one pecooler feetur
It is a nose that won't be led.

So, to begin at the beginnin,
And come direcly to the pint,
I think the country 's underpinnin
Is some consid'ble out o' jint;
I ain't agoin to try your patience
By tellin who done this or that,
I don't make no insinooations
I jest let on I smell a rat.

That is, I mean, it seems to me so,
But, ef the public think I'm wrong,
I won't deny but what I be so—
And fact, it do n't smell very strong;
My mind's too fair to lose its balance
And say which party has most sense;
There may be folks of greater talents
That can't set stiddier on the fence.

I 'm an eclectic; as to choosin
'Twixt this and that, I'm plaguy loath,
I leave a side that looks like loosin,
But (while there 's doubt) I stick to both;
I stand upon the Constitution
As prudent Statesmen say, who 've planned
A way to git the most profusion
Of chances as to *where* they 'll stand.

As for the war, I go agin it,
I mean to say I kind o' do,
That is, I mean that bein in it
The best way was to fight it through;
Not but what abstract war is horrid,
I sign to that with all my heart,—
But civlysation *does* git forrid
Sometimes upon a powder-cart.

About that darned Proviso matter
I never had a grain o' doubt,
Nor I aint one my sense to scatter
So 's no one could n't pick it out;
My love for North and South is equil,
So I 'll jest answer plump and frank,
No matter what may be the sequil—
Yes sir, I *am* agin a Bank.

As to the Slaves, there 's no confusion
In *my* idees consarnin them,
I think they are an Institution,
A sort of—yes, jest so,—ahem;
Do *I* own any? Of my merit
On that pint, you yourself may judge,
All is, I never drink no sperit,
Nor I hain't never signed no pledge.

As to my principles, I glory
In havin nothin o' the sort;
I aint a whig, I aint a tory,
I 'm jest a candidate, in short;
That 's fair and square and parpendiclar,
But, ef the Public cares a fig
To have me an' thing in particlar,
Why, I 'm a kind o' peri-whig.

P. S.

As we 're a sort o' privateerin,
Of course, you know, it's sheer and sheer,
And there is sutthin wuth your hearin
I 'll mention in *your* privit ear;
Ef you git *me* inside the White House,
Your head with ile I'll kind o' 'nint
By gittin *you* inside the Light house
Down to the eend o' Jaalam Pint.

And as the North has took to brustlin
At bein scrouged from off the roost,
I 'll tell ye what 'll save all tusslin
And give our side a harnsome boost,—
Tell 'em that on the Slavery question,
You 've cause to know that I am right,
And say you wunt make no suggestion
As to who 'll git the biggest bite.

The Slave Question in Congress.

The gratitude of all the opponents of Slavery is certainly due the present Congress for the untiring diligence with which they have constantly debated that subject for the last few months. If they have done nothng else to earn their eight dollars *per diem*, they have done all in their power to agitate the country upon a topic, with which, they are constantly declaring, they have no right to meddle. We owe them thanks for this, let them take what side they will. It should almost reconcile us to that assembly of slaveholders and doe-faces, that it has come to pass that it cannot be gathered together in the national Capitol without making a notable exhibition of national cowardice, and national crime. If from that alone the people at home do not, at length, learn a wholesome lesson, they can, at least, hardly fail to profit by the marked contrast presented between the two or three Northern men with *any* principles—we wish we could say *Northern* principles—who have unaccountably found their way there, and their hundreds of compeers with none at all. We wish, indeed, that these few would shake off their feet the dust of the halls of Congress, and go out among the people, and appeal directly to them to annul a Union which long ago ceased for any good purpose; but as they are not ready to take this more manly and upright course, the next best thing for them is to uphold, in such manner, as circumstances permit, the truths which were believed in by our fathers, are believed in now by almost every kingdom and empire of Europe, but which in our country, and our generation, are as sounding brass or tinkling cymbal.

The latest opportunity that has been granted them was given, a few days since, to Mr. Giddings—always honest, and always fearless on such occasions—and to Mr. Tuck, of New Hampshire. The occasion was the Report of the Committee on Foreign Relations—of which Mr. Truman Smith, of Connecticut, is Mr. Speaker Winthrop's chairman—to pay one Hodges for certain property of his, which is alleged to have become fugitive in the pursuit of happiness during the last war. It will be remembered that a dispute arose between the Government of Great Britain and the slaveholders of this country—the only Government known here for the past half century—as to precisely what was to be paid for under the treaty of Ghent, and whether the former were bound to pay for slaves who had taken refuge under her flag during the war. The question was very properly referred to the next friend of the United States, the Autocrat of all the Russias, who very properly decided, in accordance with the principles of his Government and ours, that the value of the human chattels should be paid for as well as other property. Commissioners were appointed and a requisition made upon all who had suffered in purse by this saving in humanity, or otherwise, to forward their names and claims. The list was published, and the claims amounted to about twelve hundred thousand four hundred dollars, and no person was entitled to any portion of it whose name was not upon the published list. The money has all, with the exception of some three or four thousand dollars, been appropriated, and out of the whole sum, of course, nearly all, or *eleven hundred thousand five hundred dollars* WENT TO PAY FOR SLAVES.

At length, however, one Hodges, whose name is not on the published list, and who has not, it is said, offered a particle of evidence, to show that any of his property ever took to itself the legs of night, presents a claim, which was referred to the Committee on Foreign Relations, and Mr. Rhett, of South Carolina, on behalf of the Committee, Connecticut Smith, Mr. Winthrop's chairman, of course, assenting, reported a bill in favour of Hodges, the amonnt demanded to be paid him out of the balance of the fund, created in accordance with the treaty, and still in the treasury.

It was supposed, probably, that the money would be paid, Mr. Hodges would button up his pocket over it, and go home, and nothing more be heard of the matter. It was a most natural and customary proceeding on the part of the slaveholders, and the gentleman from Connecticut, with the shrewdness which characterizes the ingenious people of that State, probably calculated that there was so much capital added to his political stock in trade for future exigencies. But they all, it seems, reckoned without their host, in so far as they supposed the thing could be done in the quiet way in which transactions of this character have heretofore been conducted. Messrs. Tuck and Giddings were both on the look out; and though Hodges was successful in this novel method of "raising the wind," and the slaveholders, as usual, carried their point, by the willing aid of Northern members, Mr. Giddings also raised a breeze about their ears which will not be soon forgotten by Mr. Truman Smith and all other political Connecticut pedlers like him, who hope, for party or personal purposes, to add human flesh to the already extended list of Connecticut wares, and get a bargain out of the National Treasury.

Thus much we learn from the Washington Letter writers. The Washington papers, however, have been careful not to publish the debate. But should we ever get a copy of Mr. Giddings's speech, we shall publish it for the edification of our readers generally, and especially that portion of them who are so fortunate as to be constituents of Mr. Truman Smith.

The Worcester County (Mass.) Bazaar.

The contributors to our cause in Cork and vicinity (Ireland) are respectfully and affectionately informed that their valuable contributions, (a few of which remained from the Faneuil Hall Bazaar,) have been almost all disposed of at excellent prices, at Worcester, and both in Boston and Worcester were greatly admired, besides being most serviceable to the cause. We owe grateful acknowledgments to the following named persons.—M. W. C.

Names of Contributors from Cork to the Boston Anti-Slavery Bazaar.

The Misses Allman, Bandon; Mrs. Beamish, Beaumont, President; Mrs. and Misses Beale, Myrtle Hill Terrace; Miss Beale, Patrick street; Miss J. Beale, Strand Road; Miss Bevins; Mrs. and Miss Buck; Miss Bergin; Mrs. Coates; Mr. & Mrs. J. Carroll, Carrollina; Mrs. Collis; Miss Colburn; The Misses Deane, York Terrace; Miss Dixie, Peckham, London; Mr. & Miss Dowdon, Rathlee; Mrs. Dale; Miss Dunscombe; Miss Daly; Mrs. & Miss Edgar

men who sail out of New York; here is an opportunity to show whether your *interest* has any *principle* or foundation for good fruits. As Mr Powell contemplates enlarging his house, aid is much needed. Money or such articles as any boarding-house keeper needs, may be sent either to Mr. P. No. 61 Cherry street, or to the office of the American Seamen's Friend Society, 82 Wall street, New York, and will be duly acknowledged in the Sailors Magazine.

We cut the above from the Sailor's Magazine for the purpose of saying a word in relation to Mr. Powell's house, and his efforts in behalf of coloured seamen.—The Seamen's Friends' Societies are generally exceedingly popular charities, and what with lady-patronesses, Fairs, and eloquent preachers in their behalf, never want for sympathy. They have usually, however, remembered to forget one large body of seamen, and in the churches, homes, reading-rooms, &c., got up in behalf of seamen, by these societies, the coloured man has found little sympathy. At least we have never been able to ascertain that anything has been done to remove the disabilities under which he labours, and to do away with the prejudice which has condemned him on board-ship to stick to the galley, and on shore to get along as he best could without home, and only with such friends as a companionship in wretchedness or vice might bring to him. Even in this article in the Sailor's Magazine in behalf of the Coloured Home there is something of this very feeling apparent, in the appeal "to those specially interested in the welfare of coloured seamen." Either it is meant as a sort of bravado to Abolitionists, or else the writer refers to a class from which alone anything is to be hoped for, and not to the friends of seamen generally, who leave the coloured man outside their circle of sympathy.

However, Mr. Powell—himself a coloured man, and once a sailor—has done much for this class of people, and entertains at his house probably one-fourth of all who come into this port. We know that he is indefatigable in befriending these men, in his efforts to surround them with the best influences, and to protect them from the thousand temptations and evil courses to which sailors are peculiarly exposed. No one, better than he, knows their necessities, their difficulties, and their merits; and though he has never made any appeal for help in his noble effort in behalf of seamen, we know that he has spent a considerable sum of money in rendering them assistance, and in so much has been successful, notwithstanding his clients are denied the right of ever aspiring beyond the forecastle or galley, and are even virtually deprived of the poor privilege of shipping for these in vessels bound to all southern ports of this country. His Home is peculiarly deserving of the attention and assistance of the friends of—next to the slaves,—the most deserving and most abused class of our countrymen, and we trust that it may receive it. That Mr. Powell perfectly understands, as well as is deeply interested in the work he has undertaken, our readers will want no better evidence than the series of very able articles by him, which we published some time since, and which attracted considerable attention from those who value statistics and other information upon this subject. We know no other man so conversant with it, or so able to turn his knowledge to practical account.

Abolition of Slavery in the French Colonies.

The following is the final decree for the emancipation of the slaves in the French Colonies. It was received by the steamer of last week only:

The Provisional Government, considering that Slavery is an attempt against the dignity of man; that by destroying the freedom of man, it suppresses the natural principles of right and duty; that it is a flagrant violation of the Republican dogma of liberty, equality, and fraternity; that unless effective measures follow closely the proclamation already made of the principle of abolition, deplorable disorders may arise in the colonies, decrees—

Article 1. Slavery shall be entirely abolished in all the colonies and possessions of France, at the end of two months after the promulgation of this present decree in each of them. From the promulgation of this present decree in the colonies, all corporal punishment, all sales of non-liberated persons, shall be absolutely interdicted.

2. The system of engagements for periods of time established at Senegal, is suppressed.

3. Governors or Commissaries-General of the Republic are charged with applying the measures suitable for insuring emancipation at Martinique, Guadaloupe, and its dependencies, the island of Reunion, Guiana, Senegal, and the other French settlements on the western coast of Africa, the Island of Mayotte and its dependencies, and Algeria.

4. All slaves condemned to afflictive or corrective punishments for acts which, if imputed to freemen, would not have been visited with these punishments, are pardoned. All individuals transported as an administrative measure are recalled.

5. The National Assembly shall fix the indemnities to to be granted to the colonists.

6. The colonies, purified from Slavery, and the possessions in the Indies, shall be represented at the National Assembly.

7. The principle, that the soil of France emancipates the slave who touches it, is applied to the colonies and possessions of the Republic.

8. In future, every Frenchman, even when in a foreign country, is interdicted from possessing, purchasing, or selling slaves, and from participating, directly or indirectly, in any traffic or dealing of this nature. Every infraction of these provisions shall involve the loss of the quality of a French citizen. Nevertheless, Frenchmen who shall find themselves affected by these provisions, shall be allowed three years to conform, from the time of the promulgation of this decree. Those who may become possessors of slaves, by inheritance, gift, or marriage, shall, under the same penalty, emancipate or alienate them within the same delay, from the day on which their possession shall have commenced.

9. The Minister of the Marine and Colonies, and the Minister of War, are each, so far as concerns him, charged with the execution of the present decree.

Done at Paris, in Council of Government, this 27th of April.

The *American Whig*, of Taunton, (Mass.) publishes Hosea Biglow's last poem, "The Pious Editor's Creed," which was written for the Standard, without credit. To be-sure, we would rather be robbed, as we are very frequently, after the manner of the *Whig*, than that such papers should have no Anti-Slavery matter;—but we shall take the occasion sometimes to remind such of our cotemporaries that they are a great deal meaner than they need to be, as nobody now will be offended, by seeing the name of an Anti-Slavery paper in their columns.

The *Burlington Gazette*, published at Burlington, N. J. has stolen from our columns the tale of Tamango, which was translated expressly for, and first published, in this country, in the Standard.

THE AMERICAN CREED.—The admission of the *Old Hunkers* and the exclusion of the *Barnburners*, was advocated in the Democratic Convention, last week, by the ultra pro-slavery delegates, on the ground that the former, in committee, had consented to pledge themselves to support the action of the Convention, whatever it might be, which the latter refused to do. An applicant for Church-membership, said a member in debate, is never admitted till he subscribes to the first principle of the religion of the Church—"I BELIEVE IN THE LORD JESUS CHRIST." The illustration was apt and forcible. The first and all-important dogma of American politics is,—I BELIEVE IN THE DIVINITY OF CHATTEL SLAVERY.

☞ THE BARNBURNER delegates to the National Convention have decided to call a State Convention to assemble at Utica, on the 22d of June, for the purpose of nominating candidates for the Presidency and Vice Presidency.

CONGRESS, May 29.—In the House a motion was made by Mr. Tuck, of New Hampshire, to suspend the rules that he might offer a resolution for the abolition of Slavery in the District of Columbia. It was negatived by a vote of 89 to 53.

To Correspondents.

W. D. The change shall make no difference in his case.

E. W. C. We send a package to 21, Cornhill, where he can call for his paper, or it can be mailed to him. If he wishes it mailed there, he will please inform us.

H. W. G. We have mislaid his last communication, or it should have appeared long ago. We will be more careful, in future, if he will continue to favour us.

J. R. L. The letter for Mrs. W. arrived a day too late. It shall be steurned.

GENERAL INTELLIGENCE.

Foreign.

FROM EUROPE.

Arrival of the Hibernia.

REVOLUTION AT ROME—RUMOURED IMPRISONMENT OF THE POPE—BATTLE ON THE CONTINENT—DREADFUL SLAUGHTER OF THE POLES, &c. &c.

By the arrival of the Hibernia at this port we have a week's later news which we give below. It is of great importance and interest.

From the London Times, May 10.

A military insurrection took place at Madrid on the 7th, at 4 o'clock in the morning, which was suppressed after a sanguinary conflict which lasted several hours.

The number of dead was not known, but it was considerably greater than in the insurrection of the 26th of March.

Among the killed was the Captain General Fulgosio, brother-in-law of Maria Christina.

Thirty-four of the prisoners taken—one half of them civilians, the other half military men—were tried and sentenced to death by a court martial, and were about to be shot when the post left.

The Paris papers of yesterday announce the formation of the new Ministry for France: it consists of Messrs Bastide, Recurt, Cremieux, Carnot, Chanas, Flocon, Duclere, Bethmont, Frelet, Admiral Casey.

It was apprehended that an armed demonstration in favour of the Poles would take place in Paris to day.

Some of the journals announced *that the Pope had been deposed and a Republic proclaimed at Rome, but the news seemed premature.*

ENGLAND.—A circular from the Foreign Office announces the Danish blockade of Stettin, Halsound, Nortuch, and Wismar, from the 2d; Pillau and Dantsic from the 4th inst. Also, the blockade by Austria, and of the port of Venice, from the 23d ult.

The "Further Reform" movement is proceeding in the North of England quietly, but effectually. It is no mere affair of talk. From all that we can gather, whether from private correspondence, or from the answers to what we may term official communications, there is a deep, earnest feeling growing up, not the less decided that is not evaporating in premature display. All hearty, honest Liberals, who are not to be swayed by magic words, and who measure everything by realities, are convinced that the time is rapidly approaching for combined action. When that time arrives, there will be business done; the agitation will not expend itself in a blatant outcry, silenced as soon as physical energy has exhausted its powers.—*Manchester Examiner.*

At the Royal drawing rooms the ladies dresses are principally of British manufacture, in accordance with the request of her Majesty to that effect.

The Queen, Prince Albert and their two eldest children, paid a visit to Louis Philippe at Claremont.

Dutch and Danish privateers have appeared in the English channel.

The Chartist National Assembly is sitting in London. Considerable hostility is evinced toward Mr. O'Conner, and a new Chartist paper is talked of in opposition to his journal.

Persecution of Jews in Hungary.—At Presburg the Jews have been atrociously treated, their houses ransacked, their household furniture destroyed, and the wares taken from their shops. The plunder lasted twenty-eight hours, when the Jews, numbering 300 families, retired from the town on the invitation of the authorities, and encamped in the open air in the Schlossberg. Even the Jewish hospital has been ransacked, the sick torn from their beds and badly treated, without difference of age or sex. Not even their tombs have been respected.

PRUSSIA AND POLAND.—After the revolution at Berlin, one of the first acts of the people was to liberate all the Polish prisoners who were under sentence for the last insurrection. Prerioro, at the same time, announced the re-organization of Poland, and Gestrich left Paris to take the lead of the movement and resist any opposition on the part of Russia. The German population of the grand Duchy of Posen, refused to be under the control of the Poles, and the King of Prussia announced the annexation of the so-called German districts to the German Confederation. Mieroslawski took the lead, and declared his intention of resisting by force of arms, any spoliation of Polish tenantry. The game of death began. The Poles commenced by expelling the Jews and Germans. Skirmishes took place with the Prussian troops. Large bodies of troops advanced—Posen was declared under martial law, and all persons taken in arms to be shot. Mieroslawski threatened reprisals, &c. and a fearful extermination has commenced.

The first battle at Xionz on the 27th April. One thousand Poles under Dombrowski, defended the town, and two hundred Poles were slain, and seven hundred were made prisoners. The Prussians lost an equal number. The town was destroyed by fire.

General Blumen then attacked Miloslore, and was driven back with considerable loss, though infinitely superior in numbers. The Prussians had ten thousand men, with twelve pieces of artillery; Miloslore only twelve hundred men, mostly armed with scythes. After eight hours of murderous fighting, the Poles remained masters of the field, and the Prussian cavalry fled with such precipitation, that it broke the ranks of the infantry. General Colcomb has concentrated thirty thousand men to renew the attack on the small band of Mieroslawski. The Poles deny that any barbarities have been practised by the peasantry. Since the fall of Kionz, the Prussians have been beaten in every skirmish. Heavy firing has been heard in the neighbourhood of Wimario. The *rabble* was beaten in the streets of Posen, as it was reported that the scythemen were advancing on the town.

Captain Boenigk was surprised in the night at Buck, but the insurgents were driven back. Buck was then attacked by Major Breetz, who took the place. This is no longer a war—it is a downright butchery. The Poles have no headquarters, but keep constantly moving.—Their disregard of death, and resistless bravery were never equalled in the annals of war.

IRELAND.—Mr. Mitchell's trial would not take place until next term. Mr. Charles O'Brien's case was to come up on Monday, and Mr. Meagher's on Tuesday. The Repealers have decided not to call the Council of 300 at present.

Starvation and fever continue to do their work. Death is sweeping off the population of Annameadle, Toomevara, &c. with a wholesale scythe.

FRANCE.—The sittings of the National Assembly engross public attention. An immense amount of work has been performed by the Assembly, and its proceedings generally give satisfaction, except to the Communists, who are rapidly decreasing in numbers and influence.

The Provisional Government having resigned their power, an Executive Commission or Government has been formed of five members, the vote in the National Assembly being as follows:

Arago received 725; Lamartine 683; votes Garnier Pages 715; Ledru Rollin 458; Marie 702.

These five are the Government, with power to appoint the members of the different Government Departments.

The following is the analysis of the National Assembly:—Members of the old Chamber, 129; magistrates and advocates, 111; ecclesiastics, 11; medical doctors, 17; workmen, 34; manufacturers, 38; military men, 38; municipal magistrates, 39; government commissioners, 63; journalists, 31; agriculturists, 16; engineers, 8; proprietors, 50; unknown, 245. The total returns are to the present, 830; the colonial returns remaining to be known.

The following is the new Ministry: Foreign Affairs, M. Bastide; War, M. Charras; Finance, M. Duclerc; Justice, M. Cremieux; Public Instruction, M. Carnot; Commerce, M. Flocon; Public Worship, M. Bethmont; Public Works, M. Trelat; Marine, M. Casy; Interior, M. Recurt.

The army of the Alps is, it is said, about to be reinforced by a fourth division, comprised of three brigades which had arrived in complete order from Algeria. Preparations are being made to concentrate the army at the foot of the Alps. A letter from Lyons states that the army of the Alps has received all the material for opening a campaign.

The few votes given to Lamartine in the Assembly, are attributed to a speech that he made in defence of Ludru Rollin, who would otherwise have been excluded. Louis Blanc is completely set out.

Orders have been given to arm the whole coast of the channel, Boulogne and Dunkirk in particular.

SPAIN.—Lord Palmerston has been severely lashed, in the House, by Lord Stanley and other members, for meddling in the affairs of Spain. Revolutionary movements are rife in all the provinces.

PORTUGAL.—*Abolition of Slavery.*—The Queen of Portugal has issued a decree appointing a commission to carry into effect the abolition of Slavery in the Portuguese ultra-marine possessions.

GERMANY.—Denmark has notified to the different powers the blockade of the Elbe, and all the German ports. The commerce of Hamburg is at a dead stop, and the burghers are arming their steamers and trading vessels to force the blockade. The mediation of England has been accepted, but negotiations have not commenced. The Danes have been driven out of Schleswig, and the Prussians are in possession of Fredericia, Jutland.

The insurrection in Baden has been suppressed. The unchecked advance of the German troops into the kingdom of Denmark does not compensate for the vexations and shame with which the Confederation is compelled to see its whole maratime commerce suspended by the Danes, who are sweeping the Baltic of every German flag.

ITALY AND AUSTRIA.—Radetsky is regularly blockaded in Verona. Charles Albert has driven the Austrians over the Adige. An Austrian General and two majors were slain, besides 200 of the rank and file. The Pope has been compelled to declare war against Austria. He refused at first, on the ground of being Vicar of peace on earth. The people insisted. He was finally persuaded by Mamiani, who harangued the people from the balcony of the Casino de Regorgianti, and declared the following points: 1—No priest was to be called to any office. 2—Formal declaration of war. 3—Pius IX. at the head of the Government. 4—Daily official bulletin of the grand army. 5—Invitation to the youth of the Roman States to arm, and drive the barbarians from Italy. The cardinals and Pope are making preparations for getting away. The Austrian Minister is to be sent from Rome. Austria and the Jesuits had invented a cabal, in virtue of which all the German Bishops menaced the Pope with a schism, in case he should declare war against Austria.

A Vienna letter states that the fresh ebullition of popular indignation in that city was occasioned by the (alleged) interferences of the Archbishop in favour of the expelled religious society of the Ligurians, a sect affiliated to the order of Jesuits. His palace was attacked, the windows broken, himself insulted, and the German flag [he is a German] was torn down from his window and trampled upon.

The dismemberment of Austria is fast approaching. Hungary is determined, so is Bohemia, to throw off the yoke.

The chance of a separation from Austria is drawing nearer and nearer to a decision. Orders have been given for 10,000 muskets to arm the National Guard. The Hungarian Minister at Vienna has had a long conference with Lord Ponsonby, and a similar conference has been held with the French Charge d'Affaires. These conferences are said to have been highly important. The cabinet of Vienna, on the one hand, is labouring to detach Crontia, Sclavonia, Dalmatia, and a part of the Bannat, from Hungary. These provinces are preparing for a revolt.

The Illyrians and Croatians have revolted at Kikinda. They repaired in great numbers to the district Stadthaus, released 110 men under arrest, and then went to the Roman Catholic church, where they pillaged and destroyed everything. Thence they went to a former assessor, who fled and endeavoured to conceal himself with property to the amount of 60,000 florins. He was discovered, and though he offered to deliver up all that he had if they would spare his life, they cut off his head, stuck it on a pole, and caused his dead body to be dragged through the city fastened to a horse's tail. Other horrible excesses were committed.

A report prevailed that the Pope had revoked his declaration of war against Austria, whereupon the people rose *en masse*, and deposed him from his temporal authority—placing him under restraint in the Castle of St. Angelo. The *Journal des Debats* confirms the above. The probability is stated to be that his Holiness will be deposed as a temporal Prince.

The London Standard says that the States of the Pope are really ruled by a Provisional Government, from which the Pope is excluded.

The new Government at Rome has decreed: First, No priest is to be employed in any civil or military capacity. Second, War against Austria is solemnly declared. Third, Pope Pius the Ninth is to be the nominal head of the Government, but in the same house in which Charles the First was the nominal head of that army which fought against him at Naseby, &c. Fourth, Encouragement, is to be given to the population to arm themselves universally.

Four Days Later.

The steamship United States arrived at this port on Wednesday morning. She brings important news and four days later dates.

On the 15th May, a new revolution was attempted in Paris. The populace forcibly entered and dissolved the National Assembly, and proclaimed a new Government. The mob, however, were finally overawed by the troops and left the Assembly, and marched to the Hotel de Ville. The troops followed to disperse them, and the Assembly resumed its session.

Charles Albert has been defeated under the walls of Verona, by the Austrians.

The excitement at Rome increases. The Pope has issued a new proclamation, in which he endeavours to satisfy his people that he, as a spiritual prince, cannot declare war. It only increased the emotion of the feeling. A new ministry was announced on the 3d.

The Emperor of Austria has concluded an alliance, offensive and defensive, with the Emperor of Russia, for the preservation of their respective countries.

Twenty-six persons were shot in Madrid for having been engaged in the recent *emeute*.

There has been no disturbance in Ireland.

From the Boston Traveller of Saturday.

Important from the West Indies.—Haytien Affairs—Slavery in the French Islands.

British Intervention in the Affairs of Hayti.—The following letter from an American merchant at Jeremie, announces the important fact that the British forces had actually interfered in Hayti to restore order. The appeals of the writer for the presence of an American man-of-war at that Island should not pass unheeded at this important crisis:

"JEREMIE, May 6.

"You will of course have heard of the recent events at Port au Prince, and the intervention of the French and English Consuls, backed by a man-of-war, which prevented more serious calamities. These circumstances will no doubt have impressed your minds with the necessity of calling the attention of Government to the unprotected state of American commerce in this Island.

"We have one half of the trade of the Island, and not a man-of-war for months to visit us. The worst class of blacks have now the reign, and will probably keep it. Intelligent and well disposed blacks are displaced, and their places filled by *brigands*. Where things will stop it is hard to tell—probably nothing short of Coast of Africa barbarism. Their object apparently is to get rid of all the intelligent mulattoes, as they have a project of establishing black merchants throughout the Island, with the exclusive privilege of commerce. *Some foreign power must take them in charge.*

"P. S. Since writing the above, we have accounts from Port au Prince of the arrival of a British force from Jamaica, with an important personage on board, for the purpose of inquiring into the recent occurrences there, and the intentions of the President as regards the mulatto population. The President being at a town of the South, has been sent for. This unexpected intervention comes upon them like an electric shock, and will no doubt be attended with salutary effects. Whatever arrangement may be made, I hope the American interests will be suitably represented and no longer neglected."

The schooner Barbadoes arrived this morning from Cape Haytien, 9th inst. Capt. Kidder states that the South part of the Island was in rebellion against the Government. Also that there had been many persons killed at Port au Prince, and that fears were expressed at Cape Haytien that the trouble would reach that and other parts of the Island.

The *Kingston* (Jamaica) *Journal*, of the 10th, has the following:

"We learn by an arrival from Port au Prince, that the detail of the massacre, heretofore published, is in part correct. Among the number killed by order of the President, are Dr. Mariet H. Bronard, Laudun, Leo Harmonien, Frances Esteve, L. Cerisier, Redonfils, N. Basquiat (Commandant), Col. Ize, and Gen. Destouches. It was said by the Captain of the Warrior, that the British Consul had refused to shelter any of the unfortunate Haytiens, who supplicated in vain the protection of the English flag: he likewise refused to allow the British flag to wave on any other house, while the Consulate of France gave unbounded help to the miserable people, a number of whom were received on board the French vessel of war in port—among them Mr. Dupuy (of the firm of Lloyds & Co.) who it was formerly reported was among those slaughtered."

GUADALOUPE.—The *Jamaica Journal* of the 10th says, that a vessel had arrived at Bermuda from Guadaloupe stating that the whole of the military and police were under arms night and day, and had been plentifully supplied with ball and cartridges. On the arrival of the mail bringing an account of the Revolution in France orders were issued by the Governor to the Postmaster not to deliver the letters, and for several hours, this order was acted upon, but it soon became evident that if farther persevered in the office would be destroyed, and the letters taken by force. Immediately on an issue being made, and the state of affairs at home becoming known, the sailors from the ships of war and merchant vessels in port joined the military and civilians on shore, and the town was a continual scene of riot and drunkenness for three days, the "Marseillaise Hymn" being sung with great uproariousness. The Mayor of Point au Petre had already displayed the flag of the Provisional Government; while the Governor who had "taken his bed" on the receipt of the news, continued that of Louis Philippe's dynasty. It was feared that no further work would be done by the slave, as such, and as the canes were ripe, the loss of the sugar crop would be the result.

MARTINIQUE.—The new Governor of this island under the new order of things in France, had, it is said, arrived there. The slaves had, like those in Guadaloupe, struck work, believing that they were to be at once emancipated, and the greatest vigilance was being used to prevent an insurrection. The new Governor was a passenger in the last Royal Mail steamer which arrived at Bermuda from England, on his way to his Government. He had been, it is said, appointed by Louis Philippe to the government of that colony, but being still in France when the revolution occurred, he readily adapted his feelings to the circumstances of the times, made the declarations required by the Provisional Government, had his former appointment renewed, and immediately proceeded to duty.

From the New Orleans Picayune, Extra of May 22.

Late and important from Mexico.—Prospect of Peace.

Attempted Revolution at Queretaro—Conviction of Lieutenants Hare, Dutton, and others.

The Royal mail steam packet Tay, Captain Sharp, from Vera Cruz, touched at Ship Island on Saturday evening, 20th instant, bound to Europe. By this arrival we have our files and regular correspondence from the the city of Mexico to the 13th, and from Vera Cruz to the 16th inst. the day of the steamer's sailing.

The Tay takes out to Europe, besides a large number of passengers, $652,000 in specie, and 432 bales of cochineal.

Passengers by the steamer speak confidently of the ratification of the treaty by the Congress at Queretaro, and state that *it is to be signed on the 25th inst.*

It is said also by passengers that Herrera has been elected President, but that he manifested some reluctance in accepting the office. The reluctance, however, it was thought, he would overcome.

Pena y Pena is out with a long message to the Congress, in which he says that the only salvation to the Mexican nation is in peace.

General Kearney has left Vera Cruz for the city of Mexico. Col. Wilson is again Governer of Vera Cruz, having taken command in that capacity on the 13th inst.

QUERETARO, May 6, 1848.

One of the principal States of the Mexican Republic, that of Jalisco, has sent a communication to the Government in which it says: "If Congress defers any longer its definite meeting, the State of Jalisco, for its part, will recognize the treaty made by the Mexican Government as ratified, and will recall its delegates." This communication was sent to the Senate, and was read to that body to-day.

The number of Senators present is 33, and we therefore have a quorum of this branch of Congress. Yesterday Pedraza was elected President of the Senate.

There being 75 Deputies present, there is also a quorum, and a few more, of the Lower House. Francisco Elloriaga is the President of this Chamber.

Monday, the 7th instant, is the day fixed upon for the discussion of the treaty.

It is presumed, from the political division of the Deputies, that 61 will vote for peace, and 14 for war.

Midnight.—All the troops are under arms. There is much talk of a *pronunciamiento* by the troops of the line against the Government. General Lombardini is visiting all the posts, and is promising the officers that they will receive the full pay if they do not take part in this revolution.

Four o'clock, A. M.—The revolution has been smothered.

Pretext for the Revolution.—That the Government has made a secret treaty with the United States to leave an army of six thousand men in Mexico, to support the Government, and consequently the Mexican army will either be disbanded, or ordered immediately to march to the frontier.

MEXICO, May 13, 1848.

The military commission appointed for the trial of the parties accused of the burglary and murder in the Calle de la Palma, adjourned to-day *sine die*, the trials having been finished. The defence of Lieut, Tilden is highly creditable to Maj. Breckenridge. It is ingenious, powerful in its arguments, and towards the conclusion, is eloquent. I have learned that the Court has found all parties guilty, with the exception, of course, of those who became evidence for the prosecution, (Armstrong and Hollister,) of both the burglary and murder, and sentenced them to be hung. It is supposed the commanding General will approve the sentence, but I much doubt it. Aside of his character for humanity, all the men found guilty—Lieuts. Hare, Dutton, Madson, and Tilden, and Sergeants Wragg, Stenart, and Privates Wall—it has been proved served their country well in this war.

There are three Mexicans at Rio Frio who have been found guilty of murdering an American, and their sentence of death is also before the Commanding General.—All these men, American and Mexicans, have been convicted of a crime committed during the Armistice, and if the treaty be ratified before their sentence is executed, we may doubt if the Commanding General will take upon himself the responsibility of ordering their execution.—My own opinion is, that he will order them to the United States in irons, and perhaps there they will be discharged. The Mexicans cannot complain of this, as their countrymen will be meted out precisely the same punishment as the Americans.

It was and is expected, that the verdict of the Court will be an acquittal of Lieut. Tilden, but he has been found guilty of both charges as well as the rest. The evidence in his favour was certainly stronger than that in favour of any of the other prisoners, but the Court by which he was tried is composed of gentlemen of high intelligence, and superior integrity, and withal inclining to the side of mercy; we are, therefore, bound to believe the verdict a just one. Lieut. Tilden has a wife and child in the United States.

Another officer, said by Armstrong and Hollister to have been one of the party, is still at large. The police have obtained some information within a day or two, which is likely to lead to his detection. He is said to be an officer of one of the old infantry regiments.

It is now thought the Commissioners will not go to Queretaro until the treaty is ratified by the Mexican Congress, and they will then go there merely to exchange ratifications.

In case peace is made, I understand the infantry and artillery will embark at Begara or Antigua for the United States, and the cavalry at Tampico, to which point they will go direct from this city.

Major Polk has been severely indisposed for some time, but I am happy to say he is now fast recovering.

Capt. Shover, when last coming up from Vera Cruz, attached to the carriage of one of his guns a viameter, by which he measured accurately the distance from Vera Cruz to this city, and between the intermediate points. The whole distance is two hundred and fifty-two and a half miles, some eighteen or twenty miles less than the Mexican estimate.

The Message of Pena y Pena to the Mexican Congress is published in full in the *Picayune*. It is an able document, and defends the treaty with much dignity and ability.

The following is the latest account of the proceedings of Congress:

QUERETARO, May 11th, 1848.

The Chambers assembled at half-past 12 o'clock. The session is secret. The time was consumed, as yesterday, in reading documents relating to the treaty.

At 2 o'clock the doors were opened, and after reading documents of little importance, a Deputy from Rio addressed the Chamber, and demanded that before the discussion of the treaty was gone into, the proposition of Deputy Don Manuel Creecencio Rejon should be considered. When he had done, Deputy Prieto spoke, and said that the proposition and reasoning of Rejon were absurd and fallacious, and being so, he demanded of the Chamber to reject it. This motion prevailed by a large majority.

The secret session to-day gives the public to understand that the treaty will be discussed with closed doors.

General Items.

Santa Anna at Jamaica.—By an arrival at New Orleans, from Kingston, Jamaica, we learn that Gen. Santa Anna had arrived at that place on the afternoon of the 21 inst. He had a passage of eighteen days from Vera Cruz.

A Slave Recaptured.—The schooner William Hazard, at Charleston, from Key West, reports: "On the second day out from Key West, we discovered the bark Zangari, also from Key West, bound to Boston, lying to, and on approaching, she hailed, and requested permission to send on board a slave who had that morning been discovered secreted on board. The slave is the property of a widow lady in St. Augustine."

Courtesy and Christianity.—On the last Sunday, a well-dressed stranger just arrived in the city, entered one of the churches just as service was beginning, and walked up one of the aisles. But not a pew door was opened to him; whereupon he retraced his steps, mounted the gallery stair and entered the "*nigger seat*," where room was promptly made for him. On seeing this, one of the church-wardens went up to him and requested him to descend, saying he would find a proper place for him. "No place is so proper for me," replied the stranger, "as where I find the most polite and courteous company. This is the best seat in this church, and I will remain where I am."—*Albany Bee.*

Attempt to Kidnap a Coloured Girl.—We heard, says the *Pittsburg Morning Post*, some vague givings out yesterday, about a very singular transaction that is said to have occurred on Wednesday evening. The story is that a girl who is claimed as the property of a man in the South, and who escaped about a year ago, and came to this city in the steamer Cambria, has been residing in Allegheny for some time. Her master becoming aware of her locality, resorted to a singular expedient to obtain possession of her person. He employed a negro to make a tender of affection to her, and propose marriage, which duty he performed with a grace so admirable, that the fair one was at once captivated, and said "yes." The marriage evening was fixed—last Wednesday evening. The artful lover had his plans laid for cajoling the lady off under pretence of celebrating the ceremonies; but in truth his object was, as above stated, to deliver her up to the man who claimed her. The object leaked out on Wednesday, and the girl's friends informed her of the situation in which she was. What occurred after this we did not hear, and can only state that she was not taken, and had not been married, and is, probably, very miserable.

Horrible Tragedy.—A telegraphic despatch from Cincinnati, May 19th, says:—"A slave trader from the South, purchased a negro man, wife and child yesterday, in Covington, Kentucky, and placed them in jail for safe keeping. Last night the woman, in the excitement of despair, we suppose, murdered her child by cutting its throat—after which the man cut the woman's, and then cut his own. The former are dead—the latter is living, with but faint hopes of his recovery."

The Madison Papers.—It will be very gratifying to many of our readers to learn that the bill for the purchase of the *Madison Papers*, which some time ago passed the Senate, was on Saturday (the anniversary of the birth of the universally beloved Mrs. Madison) taken up in the House of Representatives, and finally passed.—*Nat. Intelligencer.*

Married.

In Philadelphia, May 25, FREDERICK O. PRINCE, Esq. of Boston, to HELEN, daughter of Bernard Henry, Esq. of P.

In this city, on the 16th ultimo, by the Rev. Dr. Taylor, of Grace Church, FRANCIS R. RIVES, Esq. eldest son of Hon. William C. Rives, of Virginia, to MATILDA H. only daughter of George Barclay, Esq. of this city.

At Washington, (Pa.) on Wednesday evening, the 10th ultimo, by the Rev. Nicholas Murray, JOHN A. WILLS, Esq. of Pittsburg, to CHARLOTTE, daughter of Dr. F. J. Lemoyne, of the former place.

At Plaistow, (Eng.) 4th month 13th 1848, HENRY FORD BARCLAY, son of F. Barclay, Walthamstow, to RICHENDA LOUISA, youngest daughter of Samuel Gurney, of Hamhouse, near Upton, all in the county of Essex.

Died.

On Tuesday, 23d ultimo, aged 37 years, JANE AUGUSTA, wife of Edward H. Owen, and daughter of Stephen Livingston, of Johnstown, Fulton county, N. Y.

On the 25th of April, in the 24th year of his age, on board the ship Victoria, on her voyage from London,—EDWARD HENRY DELAFIELD, MD. eldest son of Edward Delafield, MD. of this city.

In Boston, on the 25th ultimo, JONATHAN CHAPMAN, late Mayor of the city, aged 41.

On the 26th ultimo, SAMUEL SNELLING, aged 33.

ACKNOWLEDGMENTS.

DONATIONS TO THE AMERICAN A. S. SOCIETY.

Massachusetts A. S. Society,	700 00	
Frrancis Jackson, (pledge,)	200 00	
		900 00
Total,		$900 00

FRANCIS JACKSON, Treas.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Summer Longings. *Miscellany:* The Streets of Paris; The Elizabethan Age; A Young Stargazer; Respectable Traitors; Florida Birds; Mr. Sergeant Talfourd's First Introduction to Charles Lamb; Conscience and Charity; Princess Clementine's Portfolio; Gleanings from Foreign Papers.

FIRST PAGE.—*Peculiar Institution:* Slave Auctions in New Orleans. *Proslavery:* Communion of Saints; An Extract from Palmetto State Banner; The Antislavery Fairs; The Anti-Gospel Spirit; The Negroes in the Free States; Motives for Evangelizing the Slaves. *Selections:* Address from Irish Unitarians; The Slave Trade; Sugar Question.

NOTICES.

FIFTEENTH

National Anti-Slavery Bazaar.

The undersigned, earnestly desiring the abolition of Slavery, have been led, by the strength of their wish, carefully to consider what means may be found sufficient for the accomplishment of this great and holy object. They find that Slavery exists through the selfishness, the ignorance, the cowardice, the hypocrisy of the people. If the nation could be made more conscientious, disinterested, courageous, enlightened, and true to its own political and religious principles, the work were done. Until enough nobility of spirit can be awakened in the land to make the clergyman, the farmer, the lawyer, the mechanic, the merchant and the politician willing to renounce their hopes of worldly success, and see their respective careers of individual advancement closed up, apparently forever, by their allegiance to Freedom;—to make the women of the land feel themselves disgraced by their indifference to such a cause as this;—to make the Christians and citizens of the land willing to bear the suffering and odium consequent upon an adherence to right against law and custom;—until this can be accomplished, the Southern slaveholders are upheld in their sin by the powerful support of Christian fellowship, social sanction, and civil participation.

We determine, therefore, to strike at once at the root of Slavery by appealing to the hearts and consciences of men, and withdrawing their allegiance from such shameful cruelty and wrong, by the continual presentation of the paramount claims of Freedom and Humanity.—Union being strength, that fact decides us to co-operate with any whose principles prove them to be trustworthy; who make the abolition of Slavery their primary object; and who, in addition to their honesty of purpose, have sense and sagacity enough to make them safe conductors, by securing them from becoming the prey of the selfish set of hypocritical adventurers that every moral revolution calls forth. We find such a sufficient and trustworthy body nowhere but in the American Anti-Slavery Society. Years of close observation of its righteous principles and uncompromising practical workings, assure us that it has the elements of success. It continually sends forth lecturers to enforce the principles of justice and humanity among the people, and in a few years is found thereby to have exercised a controlling influence for good throughout the country. It dictates the course and bends the policy of every political party; and, speaking as it does from a height above their selfish personal struggles, its words of everlasting truth are heard, and more and more obeyed. While calling on all to unite with it, it has ever, by the energy and rectitude of its progress, been free without license, and elective without invidiousness. It is not too much to say in its praise, that its cause and its course repel all but the wise, the good, and the bold from active co-operation with it, and brand with dishonour the hand that approaches it to make it the instrument of any selfish purpose. It has no local attachments, no partisan or sectarian partialities, no hidden aim, no double purpose; while, at the same time, every observer notices how happily its labours prepare the way for every good work: for, though specific in its object, its great principle of *immediate individual reform*, without awaiting the gradualisms of party politics, legislative action, and judicial decision, is one of universal application.

This, therefore, is the mode of operation, which commends itself to our reason and feelings. The agents and friends which such an association of necessity draws forth, are the ones that we wish to sustain. The periodicals that such an association employs are the ones that we wish to circulate. In the councils of such a body where all persons have equal rights of membership, the *whole* collective, energy, and judgment are constantly in use, and the chances and means of success consequently doubled.

Hence we find it to be our duty, in preparing for the FIFTEENTH NATIONAL ANTISLAVERY BAZAAR to commence in FANEUIL HALL, BOSTON, on Thursday, DECEMBER 21st, to devote the funds then raised, to sustain the AMERICAN ANTI-SLAVERY SOCIETY, in its sacred work of moral agitation and revolution in behalf of the enslaved, and confidently appeal to all good hearts EVERYWHERE, in aid of so noble an enterprise.

MARIA WESTON CHAPMAN,
For the Committee.

[The names of the Committee not having been received in season for this paper, will appear next week.]

All persons desiring the privilge of coöperating with us in this joyful and holy work, are informed that the pecuniary value of donations of money and materials, is doubled to the cause through the means of the Bazaar, by the care, skill, and ingenuity which are entrusted with their management. *Supplies for the refreshment table are particularly desired.*

Friends of the cause aware of the advantages accruing to it from The Liberty Bell, are requested to forward their donations and articles *immediately*, or as soon as convenient.

Friends in England, Scotland, and Ireland, are requested to address their contributions as usual, to MARIA W. CHAPMAN, care of A. W. Weston, 21 Cornhill, Boston.

Contributions and letters from the American side of the Atlantic, hitherto addressed to M. W. Chapman, may be addressed to ANNE W. WESTON.

Communications from friends in the country respecting lodgings for ladies intending to furnish tables, should be addressed to ELIZA F. MERIAM, Boston.

Members of the Committee who will be in Europe during the remainder of the year, will be most happy to receive donations for the purchase of choice and rare foreign articles for the Bazaar. Address CAROLINE WESTON, 21 Cornhill, Boston.

Every friend who furnished evergreen for the decoration of the Hall last year, is entreated for the sake of the cause, to continue the same good office, by *seasonably* gathering the requisite "running green," and red cedar trees, and bringing them to Boston, on Saturday, Dec'r. 13th,

Poetry.

From the Dublin University Magzine.

SUMMER LONGINGS.

Las Mananas floridas
De Abril y Mayo.—CALDERON.

Ah! my heart is weary waiting—
Waiting for the May—
Waiting for the pleasant rambles,
Where the fragrant hawthorn brambles,
With the woodbine alternating,
Scent the dewy way;
Ah! my heart is weary waiting—
Waiting for the May.

Ah! my heart is sick with longing,
Longing for the May—
Longing to escape from study,
To the young face fair and ruddy,
And the thousand charms belonging
To the Summer's day.
Ah! my heart is sick with longing,
Longing for the May.

Ah! my heart is sore with sighing,
Sighing for the May—
Sighing for the sure returning,
When the Summer beams are burning,
Hopes and flowers that dead or dying,
All the winter lay.
Ah! my heart is sore with sighing,
Sighing for the May.

Ah! my heart is pained with throbbing,
Throbbing for the May—
Throbbing for the sea-side billows,
Or the water-wooing willows;
Where in laughing and in sobbing
Glide the streams away.
Ah! my heart, my heart, is throbbing,
Throbbing for the May.

Waiting sad, dejected, weary,
Waiting for the May.
Spring goes by with wasted warnings—
Moon-lit evenings, sun-bright mornings—
Summer comes, yet dark and dreary
Life stills ebbs away—
Man is ever weary, weary,
Waiting for the May!

D. F. M. C.

Miscellany.

From Douglas Jerrold's Newspaper.

THE STREETS OF PARIS.

BY GEORGE SAND.

Translated from the Cause du Peuple by Eliza Ashurst.

The streets, and public places; this is where the life of France is circulating just now. Every French heart, anxious and happy to salute the advent of the Republic, hastens to question and examine the new aspect worn by the city, which resembles nothing of what it was so lately, nothing it has been.

It is indeed a strange spectacle, changing from day to day, from hour to hour, for this month past. The day after *the event*, to us, Paris seemed too calm. The rich seemed expecting something fresh, and kept themselves concealed. The people, overcome with fatigue, scarcely showed themselves except at the Luxemburg and the Hotel de Ville.—The patriots suddenly called upon for public affairs, were overwhelmed by their enormous labours. Only that portion of the population was seen abroad who, peaceful in its temperament, lets everything go on its own way, doubts of everything, and sees history happening before its eyes without taking any notice. Paris was *unpaved* in every sense of the word. It might have been thought that an earthquake had broken up its surface, Carriages could scarcely pass along. * * * But the circulation of passengers and vehicles was re-established with surprising rapidity. If many great personages took flight, or suppressed their luxurious equipages, the eye scarcely perceived it, and though for a moment one may say this panic is disastrous and culpable, it is difficult to think about it, so many interesting things are passing in our sight, so many new emotions in our hearts.

And yet the *bourgeoisie*, called *Conservative*, is alarmed or angry at what it sees. "What are all these idlers doing on the pavements of the city?" it says in a low voice, opening its window with great care. "It is very becoming of them truly to march about night and day, bearing flags and torches, singing the "Marseillaise," and making all sorts of puerile demonstrations, instead of working for their bread! There is no way now of enjoying one's siesta or digestion in peace. Crackers and guns going off every where, and making us start up. Every moment it might be thought that an invasion was taking place. Then there is the drum beating, the children calling out for illuminations; then the *garde mobile* passing; then the tree of liberty being planted. One does not know which to listen to first. And then there are delegations, ceremonies, priests, soldiers; Italians, Poles, taking the liberty to sing their own Marseillaise hymns in our streets. How do I know what it is all about? it makes me afraid. Yes, we must actually go up to the Provisional Government and the Prefect of Police that all France may know we are afraid! Let us express our discontent—let us protest against everything. It is time to show ourselves, and say, we are afraid!"

Thou art afraid! It is a fine thing to be afraid in France at the present hour! It is touching, noble, so thoroughly French—it is really something to be boasted of! The *Conservative Bourgeoisie* fills us with admiration; it is afraid, and actually owns it. It conceals its wealth—it wears a convulsive smile of adhesion on its lips—its knees tremble. It paralyzes labour, and reproaches the people for not labouring. It spreads its fear from neighbour to neighbour, fabricates false reports, dreams dreams, complains of the financial crisis, and does all it can to augment it. What would you have? It is afraid! It threatens and injures the State in the dark, and when we ask why it compromises the safety of the State—why it regrets a power which had become burthensome to it, and whom it murmured against as it grew weaker? it answers, I am afraid, and is astonished that such an expression does not awaken the sympathies, and the respect, and homage of the nation called France!

Honest citizens as ye are! You know not, then, what the word *France* signifies? You have then forgotten that for twenty centuries the name of this nation has been synonymous with honour and courage? You are ignorant that they say in foreign countries *brave as a Frenchman?* You did not see either in July or February the women and children of the people going bare breasted and unarmed amongst the deadly firing? No, of course you could not see it, you hid yourselves, you were afraid!

Oh, cowardice, shameful and ridiculous cowardice—so grotesque, so despicable, why comest thou amongst us? at the very moment when the people are proclaiming the liberty of the world? The malicious wits of our nation thought they had banished thee to the domains of farce, and there was not a child in our faubourgs who did not think he had a right to laugh at thy pale and convulsed features. But behold thee, thou art here, thou art no fiction, no type of burlesque comedy! thou dost approach trembling, and look at our civic fetes, with a frightened glance, and when thou art asked from whence thou comest, and who thou art, thy reply is:—"I come from the régime which advocated peace and quiet at any price; you all know me well; it is I who always was afraid of war, of insurrection, of movement, of progress; It is I who always opposed the country's wishes; I am he who is always protesting, he who is always trembling.—I am he who is afraid."

Doubtless we know thee well, and thy name is Cassandra. Eternally distrusting, and yet none the less eternally deceived. Always angry, always fleeing. In thy hand thou carriest a cane with which thou first threatenest every one, and then throwest away that thou mayst run the quicker.—A slave and a courtier at once thou art a grumbler and despot. Thou oppressest all that cannot defend themselves, and fallest back before any one who looks thee in the face. Thou art infatuated by thy playing at Edileship. Thou dost not will that the people sing under thy windows, that they breathe thy amosphere, or march in thy streets.—Alas! we pity thee. Thy reign is over; the air and the street is free to every one to day. The people are insolent enough actually to dare to pass, repass, to breathe, to march, to sing two steps distant from thy presence, without knowing whether thou art there, without asking if it is in the cellar or the garret that thou hast taken shelter.

What is to be done? It must be seen whether the Prefect of Police, who is said to be a brave man, cannot beg the people to stay at home or in the workshops, unless indeed the people have no comfortable homes, and can get no work in the workshops, which renders the thing rather difficult. In this case thou must ask Citizen Caussidière to spread a layer of straw in all the streets of Paris, as is done in rich quarters, before the doors of wealthy invalids, to deaden the noise of the carriages. He must be also indeed ill bred if he refuses to put crape over the drums, to make them sound less startling in thine ears. But means must be sought and found for all this; thou hast a right to it, both supreme and inalienable, a glorious right, the right of fear. Good day, Cassandra, and may the gods make the human race perish rather than rob the of an hour of thy angellic sleep. * * *

But thou, Cassandra, re-open thy window and see there are no heads upon the bayonets of to-day, and no blood upon the pavement. *Order reigns at Paris*, but not the *order which reigned at Warsaw* sixteen years since!

From Hudson's Lectures on Shakspeare

THE ELIZABETHAN AGE.

Now it so happens, that in the quantity and quality of its great men, its soldiers, and scholars, and statesmen, and poets, and philosophers, the Elizabethan age fills the broadest and brightest page in the world's history. With Howard giving laws to the sea, and Burleigh giving laws to the land, and Coke giving laws to the Bench, and Hooker giving laws to the Church, and Elizabeth giving laws to them all,—exactiug the homage of subjects and receiving the devotion of lovers,—and with Shakspeare giving laws, I might almost say life, to everything,—reading the brightness and sweetness of his genius in the brightest eyes that ever shone, and the sweetest tongues that ever sung: with Spencer, the soul of romance, giving laws to poetry; at one time inditing State papers to reform the Government and relieve the sufferings of Ireland; at another time, "enforced to sing of knights' and ladies' gentle deeds," creating and peopling with all sweet sounds and lovely sights the wondrous world of Fairy-land,

"How Una, sad of soul, in sad attire,
The gentle Una, of celestial birth,
To seek her knight went wand'ring o'er the earth;"

anon, "recalled from Fairy-land to struggle through dark ways," pouring forth his rich soul in

"Strains which, sung to any maid,
By such a man in the green shade,
Were perilous to hear;"

with the all-captivating Essex, "the flower of chivalry," giving laws to knighthood; the cynosure of Europe, the inspiration of the camp, and the most erect of all the spirits that fell from Elizabeth's Court; challenging the Governors of foreign States to single combat, for the honour of his nation and the glory of his sovereign; rivalling the wonderfullest tales of knight-errantry, by the brilliancy and heroism of his exploits; and the realities of whose life were as romantic as the wildest fictions of romance itself: with the all-accomplished Sidney, "the flower of courtesy," giving laws to manners; literally "the courtier's, soldier's, scholar's eye, tongue, sword,—the observed of all observers;" who, like his own ideal character, was "a man of high-erected thoughts, seated in the heart of courtesy," and had refining fire enough in his soul to burn the cobwebs of barbarism off a whole nation; now, from his fulness of genius and gentleness building up an Arcadia of love and beauty for no severer eyes than a beloved sister's; now, furnishing a model of philosophic criticism in his Defence of Poesy; now, a model of patriotic and religious heroism before the walls of Zutphen; throwing all England into mourning by his early death, and wanting nothing but length of days to have realized the ideal perfection which his nation adored in him: with Raleigh, "the shepherd of the ocean," in the universality of his gifts and attainments undertaking almost everything, and excelling in everything he undertook; uniting the functions of the soldier, the sailor, the courtier, the orator, the poet, the historian, the philosopher, and furnishing models in them all; sometimes gallanting her majesty at court levees, sometimes reviewing the Queen's Guards, sometimes giving chase to a Spaish galleon; then astonishing Parliament with his eloquence, or intructing with his wisdom; then bestriding the Atlantic in quest of Virginia wonders and American Eldorados; then again murmuring his sweet love-songs too near the ears of one of her majesty's maids of honour; and soon afterwards enriching his solitude with the treasures of antiquity, comparing tones of classic lore, and shedding the wealth of his genius over the field of universal history: And, finally, with Bacon, jurist, statesman, and philosopher, giving laws to science; rich with the fruits of all past, and the germs of all future discoveries; sweeping round the whole circle of human knowledge, and carrying a torch into every walk of life, and every department of thought; with a mind at once the most comprehensive and the most microscopic, capable alike of dilating itself to the largest surveys, and of contracting itself to the minutest details, so that the greatest things did not exceed his grasp, nor the smallest elude his search; sometimes extricating the principles of law and equity from the rubbish of accumulated proscription, sometimes turning Parliament round his finger by the brilliancy of his wit and the profundity of his wisdom, sometimes stooping to order and adjust the pomp and circumstance of official masquerade; now soaring aloft in the purest regions of contemplation, now stretching out his vision over the universe of thought, and now, alas for human frailty! stretching out his hand to take a gift; and who with his heart enthralled to worldly honours, and his head lost in the heavens, and his brows enwreathed with sunbeams, and the genius of truth sporting round his temples, and the intellectual graces blushing out upon his lips, from the prison which only fettered his body to set free his mind, poured forth those wonderful lucubrations which fell upon the world like an apocolypse of nature, from which sprung up the golden exhaltations of a new intellectual morning:—to say nothing of Chapman, the re-writer of Homer, and not so much his translator as his rival; or of Burbage, the Garrick of his time, and inferior to his illustrious successor in fortune rather than in merit; or of Camden, the ripe shcolar and accomplished historian, whose works Hume himself admits to be among the best historical productions in the language; or a host of lesser lights, who would have been reckoned suns in almost any other age. If, with all these riches growing up spontaneously from the general soil of the national mind;—if, I say, with all these riches, Shakspeare's age be chargeable with rudeness, what, in the name of Mr. Hume, may civilization and refinement be worth!

From Sharpe's London Magazine.

A YOUNG STARGAZER.

La Caille, who was distinguished among the first astronomers of the age, was son to the parish clerk of a village. When about ten years old, he used to go every night, by his father's desire, to ring the church bell; he always returned home late, which provoked his father, who often beat him for the delay, but still the boy did not appear for a full hour after the bell ceased to ring. The father, anxious to find out what could thus constantly detain him, determined to follow and watch him. He saw him ascend the steeple, and ring the bell for the appointed time. After it was silent he found that the child remained stationary for upwards of an hour. When he came down he saw his father,—he cast himself at his feet, and confessed, while he trembled with fear and agitation, that it was the delight which he took in watching the stars which was the cause of his delaying to go home. This confession did not soften the father's heart, for we find that it only produced a severe flogging. A scientific man fortunately happened to pass the street, and found poor La Caille weeping; he pitied the poor boy, and stopped to inquire the cause of his affliction. La Caille told him he was in trouble because his father was angry with him, and had punished him severely, for being tempted to stay out at nights beyond the time he was expected home, that he might watch the stars from the steeple, where he had been sent to ring the bell.

Struck by the enthusiasm of the child, who at every risk gratified his passion for contemplating the skies, he felt that he was no ordinary mortal, and determined to lend his aid in the development of that genius which so evidently existed. Little did La Caille think, while watching the stars merely as sublime and beautiful objects, that he would live to find his way to the Cape of Good Hope for the purpose of examining the stars of the Southern hemisphere, to rank among those highest for scientific attainments, and to leave works of high value when he was taken from among men.

From Douglas Jerrold's Newspaper.

"RESPECTABLE TRAITORS."

Treason may be respectable; *ergo*, treason may keep a gig. Thus, according to the tolerant Earl of Ellenborough, such a sort of vehicular traitor is not the alien most dangerous to the peace and dignity of the Crown; but foreigners of "the lowest class."—The theft of the diadem by *Blood* would not have been vulgar felony, had the thief carried away his plunder in his own coach. It is clear that the Crown of England is most in danger from foreign traitors who conspire on foot. Hear the Earl of Ellenborough:—

The foreigners in this country whom it might be desirable to send away by steamerfuls were not *respectable traitors*, but persons of the lowest class, and to give each the right of a separate appeal to the Queen in council would keep the privy council constantly sitting.

The Marquis of Lansdowne said that if they were not "respectable traitors,"—(laughter)—they would not be able to bear the expense of such an appeal.—*Daily News.*

Not being respectable, they would have no money. Thus the Englishman's social dictionary, whether interpreted at the Old Bailey or the House of Lords, interprets *respectability* as *hard cash*. Such is truly the meaning of the word; and if its derivation, and the authorities bearing upon it, are not found in the book, *verbatim*, as below—it is a defect in our literary and social scheme that should be directly amended. We know not why we should not at once propose the subjoined as a brief specimen of the required lexicon:—

RESPECTABILITY, *s.* From the Latin *res*, a thing, goods: *spectabilis*, to be looked at, regarded; earnestly considered. That is, to be looked at, regarded, earnestly considered for goods.

He was a respectable man; he kept a gig.—*Trial of John Thurtell.*

Being a respectable man, the accused at once paid the fine for his assault upon the woman, and was discharged.—*Police Reports.*

Respectable Traitors.—Traitors not to be removed, like persons of the lowest class, by steamerfuls.—*Earl of Ellenborough.*

"You cut my head off with a *golden* axe." An English method of executing respectable traitors.—*George Jones on Shakspeare.*

There has been issued a recent order for the inspection of the French army, with reference to the detection of women in male disguise—the number discovered, particularly among the new recruits, being very surprising. The present order of things, throwing the sex out of their profitable employments, as well as of their amusements, seems to drive them to the pursuits of the more privileged sex, in every accessible way and shape. We were surprised (speaking of this) to find what a very great number of women follow our own army in Mexico. A late paper says:—

"It is made known, by the official documents, that there are not less than two thousand three hundred women attached to the American army—sharing its toils, privations, dangers, and glories. They are occupied in various ways, but in all ways they are most useful and indispensable. They wash and mend the clothing of the officers and soldiers. The army cannot do, with decency, without its laundresses. They officiate as cooks, and are the nurses in the hospitals. They have carried succour to the wounded on the field of battle, and soothed, as only woman can, the last moments of the dying soldier, whose last look is at his flag, and his last thought of the country he has so nobly served."—*Home Journal.*

From the Literary World.

FLORIDA BIRDS.

THE CRANE.—*Grus Canadensis.*

This is the most stately bird inhabiting the United States; with head erect he stands fully five feet. On a still evening I have heard his deep guttural notes (in the woods) for three miles: he is armed more formidably than the eagle, and may be roused to all *his* fierceness. Yet the crane, when taken young, and petted, becomes peaceable and quiet; flashes of the old spirit, however, that is lying dormant in him, will, if you have not studied his disposition, occasionally break forth. A child lives in instinctive dread of him, and I have seen some grown persons flinch from the bold step with which he will approach, to peck at a metal button, or other glistening enormity about your person that has captivated his fancy.

A pet crane I had in Florida, was equally useful in keeping off children and cockroaches; he frightened the one and devoured the other. He roamed at will over an enclosure of some four or five acres; managed occasionally to creep over the steps with his long legs, but in his mild way would be chirping about the entrance again for admittance towards evening; he would walk up to his moss bed for the night, drop *backward* on his knees as all birds do, and thus being a foot and a half nearer the ground, he would let his body fall forward, thrust his bill forshortened by a fold or two in his neck, under his wink, and go to sleep. The crows were this bird's annoyance; accustomed to have the grove of live oaks which he was in, all to themselves, they naturally swooped downward in their flight, to have a nearer view of the lofty stranger; and such was the crane's nature, that nothing flying could come thus near to him without causing him to straighten to the full height of his person, and but that his wings were clipped, I can imagine what glorious satisfaction it would have been to impale a dozen of them of a bright afternoon.

The bill of the crane is not more useful to him than it is formidable to his enemies; he has been known to thrust it through the thigh of a man, and I knew a case where a wounded crane, when lying on the ground, pierced with it the fleshy part of the arm; it is about seven inches long, nearly straight, and pointed. With this he makes his nest, plumes and feeds himself, seizes every insect within reach,—and if you give him entrance to your room, overturns every light movable piece of clothing or paper, in an active search after cockroaches, or any creeping things that haunt such places.

Whenever I leaned my face down close to this bird, and looked him straight in the eye, he would meet mine, but there would be no interchange of friendly feelings between us; he looked into them as if they were delicious morsels that his instinct told him he must not meddle with.

Nature, for some wise purpose, has given the crane a voice louder than most of birds of the woods. It is evident, tones so deep and guttural could not be formed in his larynx; for his organs of voice there are but small and imperfect, and he never uses them except when young, and then only in a gentle chirp; besides it is too shallow and placed too near the exit of the air, to give those slow and long vibrations necessary for a deep bass tone. This tone is formed in his breast bone, fourteen inches from his larynx; his trachea or windpipe reaches the lower edge of this bone, and then runs round within it in a deep circular groove, scooped out of the bone, until it has made a complete curve. In fact the whole arrangement is as much like a small single curved hunting horn, as anything to which it can be compared: it is the prototype of the horn. The air is propelled into it from the lungs of the bird exactly as a horn would be filled from the mouth of an individual; and if we place the fingers in the trumpet-shaped extremity to modulate the notes, we only imitate the contraction and expansion of the glottis of the whooping crane. This astonishing anatomical arrangement I have never seen noticed except in a brief note, or some casual remark, that evidently showed the author had very vague ideas of what he was writing about; a single glance at this musical instrument evolves the doctrine of the adaptation of nature to work its own ends, more perfectly than a volume.

It has been a momentous matter of dispute with the ornithologists whether there are two species of the crane family or only one representative of the class. I incline to there being but one heir to the honours. The bird I had was brown, born near Tampa Bay, in Florida, and caught by an Indian when only a week or two old. A she one was brought in at the same time with him, and I tried in vain in looking at their plumage to distinguish them apart; the Indian, after hooting at my ignorance, pointed out the slightest possible curve in the bill of the female, which he seemed to think any one but a white man would have noticed.

These birds fly at an immense height; they wheel around in circles narrowing as they ascend, and utter their loud whooping cry, until they are lost to the view. When they are perfectly afloat on the atmosphere, their motion is powerful and regular: they rise slowly and with difficulty, and as they go up the creaking of their quill feathers may be distinctly heard.

They are exceedingly wild, and can only be shot by stealing upon them; their flesh is coarse and dark, but such was the difficulty of procuring fresh meats in Florida, that the crane was considered quite a delicacy.

It must be to this bird, or one of the same family, that Izaak Walton alludes when he says, "Some affirm that any bait anointed with the marrow of the thigh bone of an hern, is a great temptation to any fish:" any one who has occasion to use the long cylindrical bones of the crane will learn why. I have dissected the bird very carefully, and in breaking the bones of the leg to ascertain the thickness of their walls, I have been surprised to find the marrow of the most pungent and disgusting odour.—The bird himself is remarkably cleanly in his habits, his long bill enabling him to keep his body free of vermin. I always had a tub of water in the Hospital yard, for a pet crane which I kept for many months; he would step into it, and kneeling down until his body was covered with the water, plume himself and ruffle his feathers, so that the water could reach his body.

MR. SERGEANT TALFOURD'S FIRST INTRODUCTION TO CHARLES LAMB.

It was at the beginning of the year 1815, that I had first the happiness of a personal acquaintance with Mr. Lamb. With his scattered essays and poems I had become familiar a few weeks before, through the instrumentality of Mr. Barron Field, now Chief Justice of Gibraltar, who had been brought into close intimacy with Lamb by the association of his own family with Christ's Hospital, of which his father was the surgeon, and by his own participation in the "Reflector." Living then in chambers in Inner Temple-lane, and attending those of Mr. Chitty, the special pleader, which were on the next staircase to Mr. Lamb's, I had been possessed some time by a desire to become acquainted with the writings of my gifted neighbour, which my friend was able only partially to gratify. "John Woodvil," and the number of the "Reflector" enriched with Lamb's article, he indeed lent me, but he had no copy of "Rosamund Gray," which I was most anxious to read, and which, after earnest search through all the book-stalls within the scope of my walks, I found, exhibiting proper marks of due appreciation, in the store of a little circulating library near Holborn. There was something in this little romance so entirely new, yet breathing the air of an old acquaintance; a sense of beauty so delicate and so intense; and a morality so benignant and so profound, that, as I read it, my curiosity to see its author rose almost to the height of pain. The commencement of the new year brought me that gratification; I was invited to meet Lamb at dinner, at the house of Mr. William Evans, a gentleman holding an office in the India House, who then lived in Weymouth-street, and who was a proprietor of the "Pamphleteer," to which I had contributed some idle scribblings. My duties at the office did not allow me to avail myself of this invitation to dinner, but I went up at ten o'clock, through a deep snow, palpably congealing into ice, and was amply repaid when I reached the hospitable abode of my friend. There was Lamb, preparing to depart, but he stayed half an hour in kindness to me, and then accompanied me to our common home—the Temple.

Methinks I see him before me now, as he appeared then, and as he continued, with scarcely any perceptible alteration to me, during the twenty years of intimacy which followed, and were closed by his death. A light frame, so fragile that it seemed as if a breath would overthrow it, clad in clerk-like black, was surmounted by a head of form and expression the most noble and sweet. His black hair curled crisply about an expanded forehead; his eyes, softly brown, twinkled with varying expression, though the prevalent feeling was sad; and the nose slightly curved, and delicately carved, at the nostril, with the lower outline of the face regularly oval, completed a head which was finely placed upon the shoulders, and gave importance, and even dignity, to a diminutive and shadowy stem. Who shall describe his countenance—catch its quivering sweetness—and fix it forever in words? There are none, alas! to answer the vain desire of friendship. Deep thought, striving with humour; the lines of suffering wreathed into cordial mirth; and a smile of painful sweetness, present an image to the mind it can as little describe as lose. His personal appearance and manner are not unfitly characterized by what he himself says in one of his letters to Manning of Braham—"a compound of the Jew, the gentleman, and the angel." He took my arm, and we walked to the Temple, Lamb stammering out fine remarks as we walked; and when we reached his staircase, he detained me with an urgency which would not be denied, and we mounted to the top story, where an old petted servant, called Becky, was ready to receive us. We were soon seated beside a cheerful fire; hot water and its better adjuncts were before us; and Lamb insisted on my sitting with him while he smoked "one pipe"—for, alas! for poor human nature—he had resumed his acquaintance with his "fair traitress." How often the pipe and the glasses were replenished, I will not undertake to disclose; but I can never forget the conversation; though the first, it was more solemn, and in higher mood, than any I ever after had with Lamb through the whole of our friendship. How it took such a turn between two strangers, one of them a lad of not quite twenty, I cannot tell; but so it happened. We discoursed then of life and death, and our anticipation of a world beyond the grave. Lamb spoke of these awful themes with the simplest piety, but expressed his own fond cleavings to life—to all well-known accustomed things—and a shivering (not shuddering) sense of that which is to come, which he so finely indicated in his "New Year's Eve," years afterwards. It was two o'clock before we parted, when Lamb gave me a hearty invitation to renew my visit at pleasure; but two or three months elapsed before I saw him again. In the meantime, a number of the "Pamphleteer" contained an "Essay on the Chief Living Poets," among whom on the title appeared the name of Lamb, and some page or two were expressly devoted to his praises. It was a poor tissue of tawdry eulogies—a shallow outpouring of young enthusiasm in fine words, which it mistakes for thoughts—yet it gave Lamb, who had hitherto received scarcely civil notice from reviewers, great pleasure to find that any one recognized him as having a place among poets. The next time I saw him, he came almost breathless into the office, and proposed to give me what I should have chosen as the greatest of all possible honours and delights—an introduction to Wordsworth, who I learned, with a palpitating heart, was actually at the next door. I hurried out with my kind conductor, and a minute after was presented by Lamb to the person whom, in all the world, I venerated most, with this preface—"Wordsworth give me leave to introduce to you my only admirer."—*The Letters of Charles Lamb.*

From John Woolman's Journal.

CONSCIENCE AND CHARITY.

Fourth of fourth month, 1758. Orders came to some officers in Mount Holly, about one hundred soldiers. An officer and two other men, all inhabitants of our town, came to my house. The officer told me, that he came to desire me to provide lodging and entertainment for two soldiers, and that six shillings a week per man would be allowed as pay for it. The case being new and unexpected, I made no answer suddenly; but sat a time silent, my mind being inward. I was fully convinced that the proceedings in wars are inconsistent with the purity of the Christian religion; and to entertain men, who were then under pay as soldiers, was a difficulty. I expected they had legal authority for what they did; and after a short time I said to the officer, if the men are sent here for entertainment, I believe I shall not refuse to admit them into my house; but I cannot keep them on hire: one of the men intimated, that he thought I might do it consistently with my religious principles. To which I made no reply; believing silence, at the time, best for me. Though they spake of two there came only one, who tarried at my house about two weeks, and behaved himself civilly. When the officer came to pay me I told him I could not take pay, having admitted him into my house in passive obedience to authority. I was on horseback when he spoke to me; and as I turned from him he said he was obliged to me; to which I said nothing; but thinking on the expression, I grew uneasy; and afterwards, being near where he lived, I went and told him on what grounds I refused taking pay for keeping the soldier.

I have been informed that Thomas a Kempis lived and died in the profession of the Roman Catholic religion; and in reading his writings, I have believed him to be a man of a true Christian spirit; as fully so as many who died martyrs because they could not join with some superstitions in that Church. All true Christians are of the same spirit, but their gifts are diverse; Jesus Christ appointing to each one his peculiar office, agreeably in his infinite wisdom.

John Huss contended against the errors which had crept into the Church, in opposition to the council of Constance, which the historian reports to have consisted of some thousand persons. He modestly vindicated the cause which he believed was right; and though his language and conduct towards his judges appear to have been respectful, yet he never could be moved from the principles settled in his mind. To use his own words: "This I most humbly require and desire of you all, even for his sake who is the God of us all, that I be not compelled to the thing which my conscience doth repugn or strive against." And again, in his answer to the Emperor: "I refuse nothing, most noble Emperor, whatsoever the council shall decree or determine upon me, only this one thing I except, that I do not offend God and my conscience." [Fox's Acts and Monuments, page 233] At length, rather than act contrary to that which he believed the Lord required of him, he chose to suffer death by fire. Thomas a Kempis, without disputing against the articles then generally agreed to, appears to have laboured, by a pious example as well as by preaching and writing, to promote virtue, and the inward spiritual religion; and I believe they were both sincere-hearted followers of Christ. True charity is an excellent virtue; and sincerely to labour for their good, whose belief in all points doth not agree with ours, is a happy state.

From Douglas Jerrold's Newspaper..

PRINCESS CLEMENTINE'S PORTFOLIO.

We have given copious extracts from Louis Philippe's portfolio; we now avail ourselves of a similar revealment which has been made of the correspondence of the Princess Clementine. The letter in question confirms what we have always said of the ladies of the ex-King's family. They seem good—an adjective which includes much—clever, and loving. The epistle is addressed by the Princess Clementine, now the wife of the Duke Augustus of Saxe Coburg, to her "dear Hadjy," the Prince de Joinville, on the 18th July, 1839, from Neuilly. It is a pleasant and sisterly letter. The portion which relates to public matters, relates to the conspirator Barbès. The Princess Clementine, it will be seen, is silly enough to think that a better use may be made of a criminal than by the hanging of him.—Had Louis Philippe always shown similar wisdom, he would not now have been the ex-King of the French.

"On the morning after the condemnation, a council was held to decide upon the execution of Barbes. *Le Père*, Chartres, and myself were alone, of all the family, in favour of a commutation. I have a horror of the scaffold, particularly of the political scaffold; for, instead of controlling by fear, it irritates and exasperates parties. Still the execution found new partisans. The first council came to no decision. At one o'clock it was announced that a column of 700 or 800 young men of the schools of law and medicine had come to the Place Vendome, calling upon the keeper of the Seals to grant pardon to Barbès. Their chief spoke to Darriule, and told him that he would answer for all these gentlemen, that they would do nothing contrary to order, and that they were about to retire. This, in fact, they did. In the meantime, another column, composed in great part of workmen, bearing the flag petitioning for the abolition of the penalty of death, was moving towards the Chamber of Deputies, but one charge of cavalry was sufficient to disperse them. However news was brought here that the assemblage was marching to Neuilly. Immediately *Le Beau* gave his orders; Rumigny put on his uniform; the gates were closed, the squadron of cavalry was mounted, and the posts were under arms. This ended in nothing. The day passed in a *fidget*.—Everybody was out of doors—Rumigny and Chartres smoking their cigars in front of the windows of *le Père*, without his remarking it. The King saw the Chancellor, Soult, &c. without any one being willing to give decided advice. In the evening, there was another council; Soult and Dufaure coincided with *le Père*. Nothing was decided upon. The next morning (July 14), after a long and stormy Council, *le Père*, against the unanimous advice of his Ministers, exercised his constitutional right, and commuted the punishment of Barbès. (I have forgotten to tell you that, on the preceding day, he had received his family, composed of his sister, his brother-in-law, and his cousin). As the Minister persisted, the King finished by saying 'I will not do it. Would you have me, with this hand which yesterday pressed that of the sister of Barbès, which has been bathed with her tears, sign to-day the death-warrant of her brother?' To this there could be no answer. During this time, the cousin of Barbès, a young man with the pale complexion of the south, and long hair, was waiting the decision. Ladieres was sent to announce it to him. He expected a contrary one, and became mad with joy. Pressing the hand of Ladieres, he wept and exclaimed 'How good the King is! His life is saved! Assure him of our gratitude; we will come to-morrow to thank him!' They did not come. The day passed in tranquillity, and from that day Paris has been perfectly calm. When the news of the communication was announced to Barbès, who had up to that time shown great coolness and religion, reading only the *Manuel du Chrètien*, he said, 'Louis Philippe grants me my life; I am grateful for it; my political part is finished; I have had enough of it.' This communication has caused a good many outcries, but these cries and complaints will quickly pass away, and the good effect will remain."

Gleanings from Foreign Publications.

On Monday, the Duke of Wellington completed his 79th year.

Miss Martineau, in her "Eastern Life," mentions a donkey-boy in Cairo, who displayed his English with "God save the Queen ros bif."

The *Manchester Times* shows that the aggregate of the voters in forty-two boroughs, returning fifty-six members, is less than the number of voters in Manchester, returning only two.

The Queen of Portugal regularly receives boxes of shoes, gloves, ribbons, &c. from Paris; and it is said that such of these articles as do not fit, or do not please her, are entrusted to a broker to sell to other ladies on her account.

The Highland Destitution Board have forwarded to the poorer districts, for cultivation: 445,000 cabbage plants; 445,000 green plants; 4,400 ounces of early turnip seed; 8,800 ounces of late turnip seed; 8,800 ounces Swedish turnip seed; and 4,400 ounces carrot seed.

It is a fact, (says the *Gentleman's Gazette*, Bombay,) that the entire population of India are not spending on their clothing more than sixpence per head per annum.

La Démocratie Pacifique states that a pigeon-post is perfectly organized in Paris, and that hundreds of birds were despatched on Sunday morning, with the news of the elections, to the chief cities of France, to Spain, England, Belgium, Italy, &c.

WHAT'S IN A NAME?—The *New Zealander*, August 4th, remarks:—"We are delighted to find that such horribly unprononnceable names as Eaheinomauwe and Teawaipounammoo have given way to the descriptive "Northern" and "Southern" islands.

BREATHE NOT.—A lady who was suffering under a slight indisposition, told her husbond that it was with the utmost difficulty she could breathe, and the effort distressed her exceedingly. "I would n't try, my dear," soothingly responded the kind husband.—*Sly's African Journal.*

There is a materialism in politics of which we must rid ourselves; it teaches us to undervalue a man, and overvalue the produce of his hands. It excludes all spirituality while pretending to be orthodox. It forgets humanity in class, and thinks itself sagacious when it subordinates the major to the minor.—*Jerrold's Newspaper.*

CRUELTIES IN POSEN.—The *Allgemeine Preussiche Zeitung* publishes shocking accounts of cruelties perpetrated by the Polish insurgents at Trzemezno on the 10th. They shot every one who seemed to sympathize with the Prussian military, imprisoned a number of Germans and Jews, (men and women,) and kept them for three days without food. At Wreshen they slit open the bellies and cut off the breasts of young women.

INSULATED BEDSTEADS.—A French surgeon states, that by fitting bedsteads with glass feet, and isolating them about eighteen inches from the wall of the apartment, he has cured patients sleeping on them of a host of nervous affections.

CHLOROFORM.—Dr. Angelo Dubini states in the *Gazetta Medica Lombarda*, that chloroform possesses strong antiseptic properties, which, with other qualities, fit it for employment in embalming corpses. Whilst it admits of a better conservation of the form, flexibility, and volume of all the parts, it preserves in a manner not attaching to other known substances the *colour* of the living tissues.—*Pharmaceutical Times.*

When Sir Walter Scott was at school, a boy in the same class was asked by the "dominie," what part of speech "with" was. "A noun, Sir," said the boy. "You young blockhead," cried the pedagogue, "what example can you give of such thing?" "I can tell you, Sir," interrupted Scott; "you know there is a verse in the Bible which says, they bound Sampson with *withs*."

A FACT FOR SANITARY REFORMERS.—The returns of the Registrar General record the death of a child aged two years, from inflammation of the stomach and smaller intestines, combined with fluid black blood in the right side and large veins of the heart, supposed to be caused by mephitic vapour from a cesspool opened, of which the contents were carried through the house. Two days elapsed between the date of the latter occurrence and the death.—*Lancet.*

BURNT OFFERING IN A CHURCH.—The east window of Coggeshall Church having been taken out that it might be beautified with crosses, &c. a kind of tarpauling was temporarily hung up in its place; but the east wind, not regarding the sacred edifice, a few days since, blew down the said covering, which in its descent carried a piece of the stone altar screen on to the table and broke it. Now what shall be done with the fragments of the old oak table? The Vicar pronounces them sacred; so lest unholy hands should pollute them, or they should be applied to unholy purposes, a fire was kindled in the church, and the holy pieces burnt in the sacred edifice.—*Correspondent of the Nonconformist.*

LOUIS PHILIPPE AND HIS FAMILY AT CLAREMONT.—We have just visited the neighbourhood, where we have learned, on unquestionable authority, that the single hired carriage with which Louis Philippe indulged the ex-Queen and himself, during the first month, has been discontinued; and the only expense of that kind ventured upon is the hire of three cabs on a Sunday morning, to convey the family to the Roman Catholic chapel, at Weybridge. The whole of the household, chiefs and dependents, dine together. Everything, including whatever wine and dessert is allowed, is placed on the table at once, without a single remove. There is only one servant in attendance in the room. The descendants of Charlemagne wait upon themselves and each other.—*Cambridge Adv.*

INSANITY, MANIA, AND IDIOCY.—Von Feuchtersleben remarks that, except perhaps in Turkey and Egypt, insanity is more rare in other parts of the globe than Europe; but, according to Brigham, it is more frequent in civilized America than in Europe; among savages it is almost as rare as among children. In Russia it is very frequent, particularly in the form of mania; whereas the Finlanders are more subject to idiocy. In France it increased very much after the revolution, but since 1830 in has again decreased. In Great Britain, where originality has been carried even to eccentricity, the number of lunatics in 1826 amounted to 8,000; in France, to 3,000; in Holland, to a proportionably greater number; in Prussia the proportion is given as 1·666; in Norway as 1·551. Italy gives a particularly favourable proportion. A difference is likewise to be observed in the occurrence of several forms. In the South, mania is most common; in the North, melancholy; in the valleys, idiocy, &c. In England, fixed delusion predominates; in France, fatuity; in the East, idiocy; Germany presents a more happy medium.—*Medical Times.*

A correspondent of the *Arbroath Guide* shows that were the Irish taxed at the same rate as the English, instead of contributing £4,500,000 to the revenue the sister kingdom would contribute above £18,000,000.—Oppressed people!

A gentleman has actually taken the trouble to write us (*Nation*) a despatch from America, announcing that a representative of the Stewart family may be found in the United States, ready and willing to uphold the claims of that illustrious line.

There is a baronet of ancient descent, (says the *Ballinasloe Star*,) now working as a common labourer, at one shilling a day, in the county Meath.

THE POOR BOY, LOUIS XVII.—The poor boy!—Torn from the comforts and refinements of the condition in which he was born, he was given up